THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for May, 1914

CHEIEF OFFICIALS OF TAISHO EXHIBITION . . .	Frontispiece	
TAISHO EXHIBITION	Goyernor Munakata	3
TOKYO TODAY AND TOMORROW . . .	Baron Sakatani .	13
LOVE (Poem)	Michimasa . .	20
JAPANESE COURT LADIES	"Anon" . . .	25
NIPPON (Poem)	Winifred Webb .	26
A YEAR OF ETHICS	Y. Mizukuri . .	27
ALONE (Poem)	Abbot Gyoson .	30
JAPANESE MINERS	Onzan	31
JAPANESE CHESS	G. Keima . . .	35
HOTELS IN JAPAN	Aisaku Hayashi .	37
SAIGYO	. . . . .	43
WOMAN'S INFLUENCE IN JAPAN . . .	Professor Sassa .	46
JAPANESE CHERRY BLOSSOMS	Dr. Y. Haga . .	53
AROUND THE HIBACHI: YOSE TALES . . .	. . . . .	55
SECRET OF JAPAN'S PROGRESS . . .	S. Nagamatsu . .	57
MIYAJIMA (Poem)	Rex Hodgson . .	60
CORRENT JAPANESE THOUGHT: Our Anniversary Cover—A Striking Contrast—Late Prince Sanjo—Japan Consents—Japanese in America—Imported Fertilizers—The Japanese Decalogue—Guidebook to Taisho Exhibition	The Editor . .	61

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CHIEF OFFICIALS OF THE TAISHO EXHIBITION

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THE JAPAN MAGAZINE

VOLUME FIVE MAY, 1914 NUMBER ONE

TAISHO EXHIBITION

By GOVERNOR MUNAKATA

THE grand Exhibition which opened at Uyeno Park on the 20th of March, and which is to continue until the 31st of July this year, is known as the Taisho Exhibition, because of its twofold purpose in commemorating the Coronation of our new Emperor and in showing to the world as well as to our own people the nation's development in industry and commerce. His Majesty has been from the first most earnestly interested in the enterprise, and the Imperial sympathy was practically shown in a donation of ten thousand *yen* from the privy purse to the promotion of the scheme. The formal ceremony of laying the foundation for the new exhibition buildings was held on the 31st of October last, the first celebration of the birthday of our present Emperor, constituting, as it were, the inauguration of the Taisho Era. The Exhibition opened under most favorable circumstances at the ideal season in Japan when the cherry blossoms are all out and the country like a fairy-land. And what the beauty of returning spring represents in nature the coronation year represents in the heart of the nation, so that it is Spring all round. Many foreigners happily taking advantage of this auspicious event and favourable season to visit Japan will have been able to see the country and people at their best and learn something of Japan as she is. They will have seen her not only in the bloom of spring but in the midst of her ceremonious joy where customs ancient and modern will commingle to a degree as interesting as it is informing to observant foreigners.

The Taisho Exhibition is possibly the greatest event of the kind ever held in Japan. The Osaka Exhibition held in 1903 was an elaborate affair, but it is eclipsed in substance and importance by the present one. The Taisho Exhibition is held under the auspices of the Governor of Tokyo-fu and the Mayor of the capital, with the patronage of His Majesty the Emperor and a host of prominent personages of the Empire, such as Prince Kan-in, who is honorary President of the Exhibition. The total outlay on the Exhibition has been only 1,500,000 *yen* but it is marvellous what the Japanese are able to produce for that amount of expenditure.

The plan and scope of the Exhibition are interesting and extensive. All the local municipal and prefectural governments of the Empire, as well as those of the Imperial colonies and dependencies,

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are responsible for sending exhibits, so that every corner of the Empire may be fitly represented. This ensures a much larger exhibit than has been hitherto possible in Japan. The chief officials and managers of departments have been slected from among the members of the Prefectural assemblies and city aldermen's assemblies, so that everything will be efficiently done. The Superintent-in-Chief of the Exhibition is Viscount Keigo Kiyoura, a member of the Privy Council, and as advisers he has 39 experts and assistants.

In addition, the business men of Tokyo organized an auxiliary association to assist the Governor of Tokyo in promoting the interests of the enterprise. Of this association Baron Sakatani, Mayor of Tokyo, is president; and Mr. Nakano, president of the Tokyo Chamber of Commerce, is chairman. The main objects of this auxiliary association are the giving of facilities to visitors, such as the furnishing of interpreters to foreigners and making their stay in Tokyo agreeable and profitable; also holding entertainments for special visitors and making their visit pleasant. It is indeed a splendid and efficient committee of entertainment and welcome for all foreign vistors who patronize the Exhibition.

The various departments under which exhibits are placed may be classified as follows:

1. Education.
2. Fine Art, Arts and crafts.
3. Agriculture and horticulturc.
4 Forestry.
5. Fishery.
6. Food and drink.
7. Metallurgy and mining.
8. Industry and chemistry.
9. Dyeing.
10. Manufactures.
11. Architecture and decoration.
12. Machinery, shipping and electricity.
13. Engineering and transportation.
14. Economics and sanitation.

These 14 departments are again subdivided into 180 smaller divisions, so that the visitor may have no difficulty in seeing the exhibits conveniently and intelligently. There is ample space for a fine array of the exhibits, which are disposed in 20 buildings covering some 96,560 square feet. The buildings are designated as follows:

Education Building.
Fine Arts Building.
Agriculture.
Forestry.
Fisheries.
Industry.
Dyeing.
Mining.
Machinery Hall.
Hall of Motive Power.
Hall of Transportation.
Hall of Foreign Exhibits.
Colonial Exhibits Hall.
Zoological Building.

The larger buildings are nearly all situated in Uyeno Park and the others are at the Shinobazu Lake near by. The style of architecture is modern, representing various European types of building. Some buildings have retained oriental styles of architecture, as for instance the Music pavillion, which is in pure Japanese style. There are also buildings in Formosan and Korean architecture representing the colonies of Japan.

As to the number of exhibits they are simply immense. The number of applicants was nearly three times more than

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could be accommodated, which speaks well for the universal interest shown in the Exhibition. This is especially so in the department of dyeing and industry. Only the best examples of the nation's products have been selected, so that the exhibits may be depended upon to reveal the truth as to what Japan can do.

In the foreign department the following countries are represented: Germany, America, England, France, China, India, Russia, Italy, Austria, Switzerland, Brazil, which are mentioned in order of precedence as to the amount of space taken. The largest Japanese exhibitors are Messrs. Takata & Co. and the largest foreign exhibitors are The American Trading Co.

The magnificent main gateway of the Exhibition is symbolic. The bronze statue in front is that of the late Prince Komatsu. It is 75 feet in height and is decorated above with patterns representing the three sacred treasures of the Imperial House. About the base are grouped busts of famous officials or officers of ancient and modern times. The inner side of the gate is decorated with various masks used in Japanese dances, and symbolizes Peace. On the two front pillars are carved figures playing the music of Peace. On thirty pillars about the main gate are draped the flags of all nations. Passing through the main gateway one sees beautiful fountains spouting cool water, and several pillars from the tops of which flows out the water supplying the numerous ponds and lakes. These towers are brilliantly illuminated at night, and in the day one's eyes are charmed by many flower beds here and there. At the foot of Suribachi hill is a pretty native-style building containing a tea hall; and in the gardens there are numerous tea houses and rest houses where visitors can enjoy themselves. There is also a theatre where visitors can see representative plays of Japan without having to leave the grounds. For those who wish to hurry from any one part of the Exhibition to another an electric cable railway has been provided, running overhead. Side shows and amusements of every description are provided; among the more interesting is one entitled an expedition to the moon. One of the amusements halls is called the Theatre of Reminiscence, and represents the entertainments in vogue during the 300 years of the Tokugawa era. Another place the 36 famous gates of Yedo in ancient times, with paintings showing *daimyo* processions and the other interesting customs of old Japan. There is also a Chinese hall where one can see all kinds of Chinese theatricals and jugglery. Also there is a Siberian hall showing life in that part of Russia. The suspended cableway runs around the Shinobazu lake, and in the warm months visitors will enjoy themselves by taking aerial trips on this new style of transportation. In the menagerie all kinds of wild beasts are on view, exhibited on the plan adopted or invented by the famous Hagenbeck of Germany. Many of the animals are trained, and their performances are most interesting. Each animal is represented with a background illustrating his native haunts.

There is a special Hall representing the Tokyo municipality, its various enterprises and models, explaining city administration. There is a model of the city itself which is a clever piece of work. Another model shows the harbour of Tokyo as it will be when completed. The new harbour is to be constructed at

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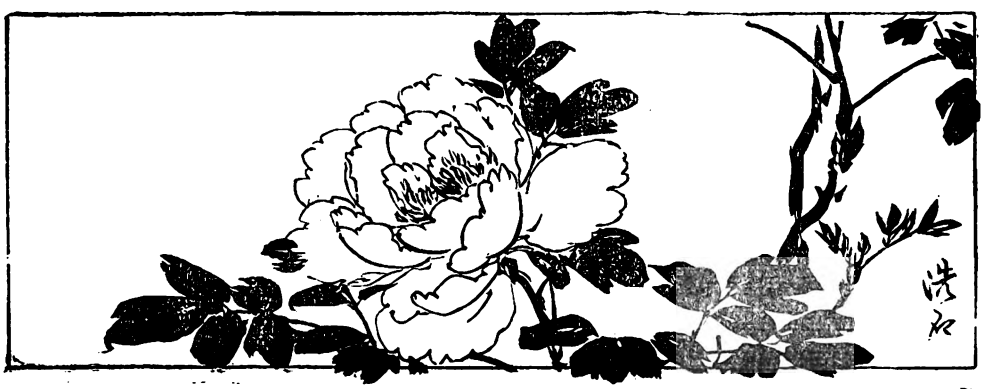
an outlay of some 20,000,000 *yen*. The model has lakes and rivers and harbour with water, and electric lights at the bottom of the water show the method of construction. The Japan-China Association has an exhibit showing the progress of trade between the two countries. There are other exhibits showing the charity and relief work of the city of Tokyo.

As awards in connection with the Exhibition numerous medals have been provided, the best of which has been taken by the painter of a picture representing the Exhibition from the main gate. In all, awards have been given to 82 persons for 186 pieces.

The fact that the Exhibition is held in Uyeno Park is in itself something to lend interest, since it is one of the most historical spots of old Yedo and one of the best centers to see the cherry blossoms at their best. Years ago the Buddhist Tendai sect established a temple in that region under the auspices of the great Ieyasu, the first shogun of the Tokugawa family. The spot became the burial place of the Tokugawa family up to the Meiji era. Other famous temples, such as Nikko and Shiba, shared the same honour. The park is well wooded with pines, cedars and cherry, most of which are old. One of the first owners of the district was Takatora Todo, *daimyo* of Uyeno in the Province of Iga, and he called the place after his feudal estate. In 1868 the last remnant of the forces holding out for the Tokugawa cause were defeated by the Imperial troops in Uyeno park. In addition to the mausoleum of the shoguns there is a bronze statue of Buddha and one of Saigo the hero of Satsuma. Most of the park is now under the jurisdiction of the Imperial Household. It contains the Imperial Museum, the Imperial Library, the Tokyo Fine Art School and the Tokyo Academy of Music. There is also a fine Zoological garden. The Shinobazu lake at the foot of the park has many historical associations and has had frequent reference in Japanese prose and verse for centuries. Beside the lake is a shrine to the Goddess Benten, who is supposed to have come from India, and in the water rise numberless beautiful lotus blossoms which remain in bloom all summer.



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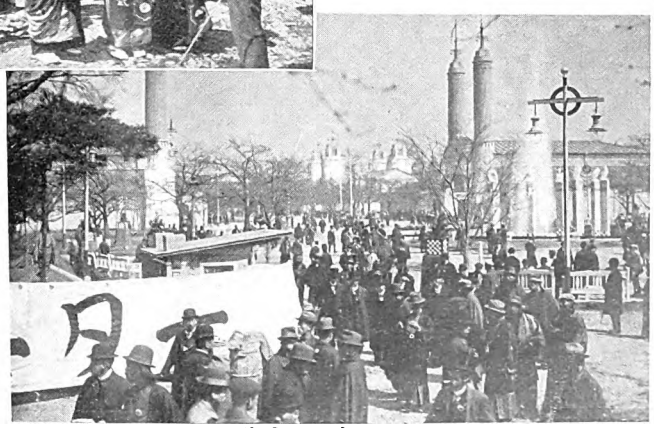

TAISHO EXHIBITION: OPENING DAY

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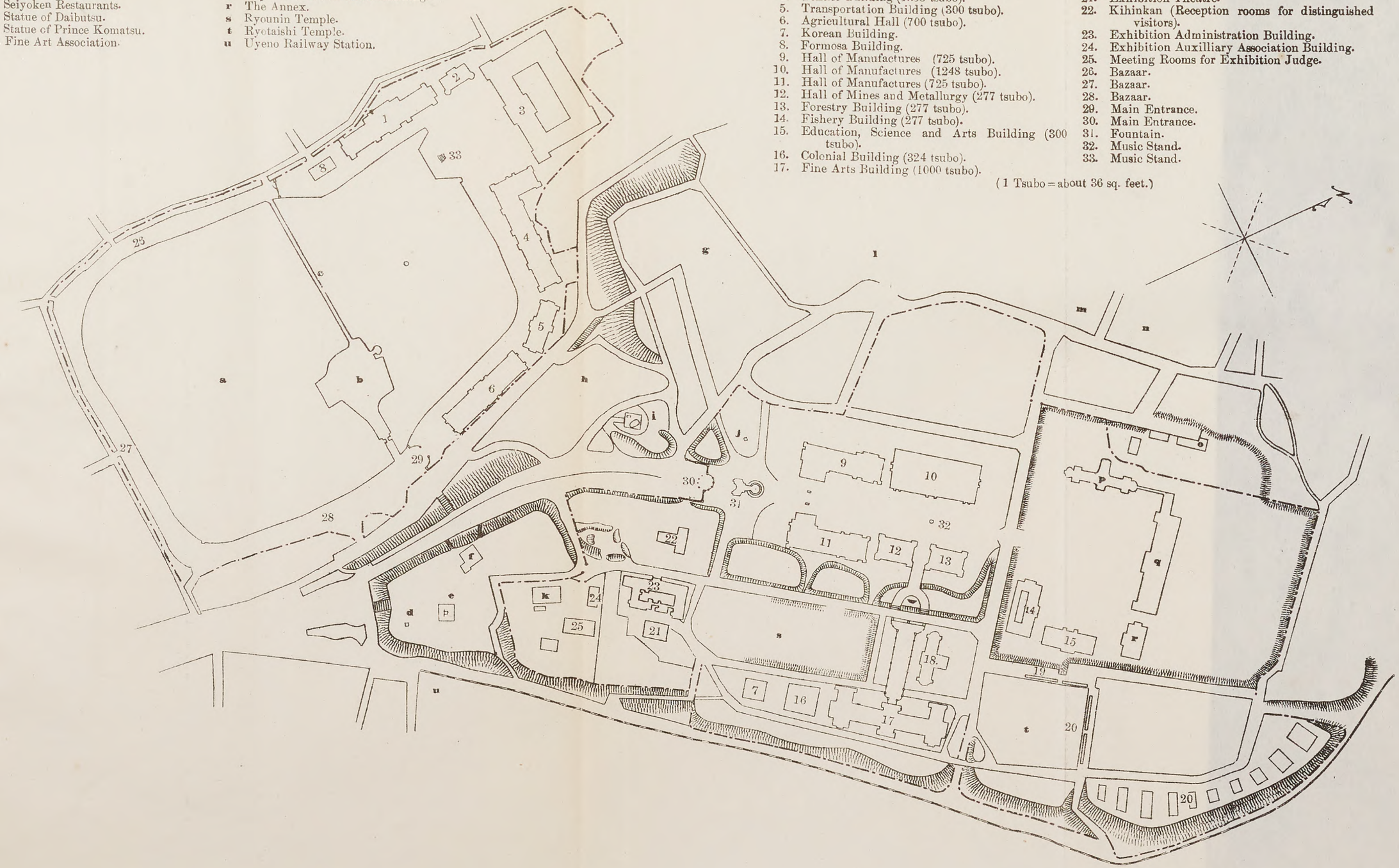
GENERAL PLAN TOKYO TAISHO EXHIBITION GROUNDS

a Shinobazu Pond.
b Benten Temple.
c Kangetsu Bridge.
d Statue of General Saigo.
e Tomb of Shogun's Soldiers.
f Kannon Temple.
g Toshogu Temple.
h Seiyoken Restaurants.
i Statue of Daibutsu.
j Statue of Prince Komatsu.
k Fine Art Association.
l Zoological Garden.
m Fine Arts School.
n Imperial Library.
o Imperial Museum Offices.
p Hyokeikan (New Imperial museum building)
q Imperial Museum Main Building.
r The Annex.
s Ryounin Temple.
t Ryotaishi Temple.
u Uyeno Railway Station.

1. Machinery Building (840 tsubo).
2. Power House (150 tsubo).
3. Foreign Exhibits Building (1896 tsubo).
4. Textile Building (1358 tsubo).
5. Transportation Building (300 tsubo).
6. Agricultural Hall (700 tsubo).
7. Korean Building.
8. Formosa Building.
9. Hall of Manufactures (725 tsubo).
10. Hall of Manufactures (1248 tsubo).
11. Hall of Manufactures (725 tsubo).
12. Hall of Mines and Metallurgy (277 tsubo).
13. Forestry Building (277 tsubo).
14. Fishery Building (277 tsubo).
15. Education, Science and Arts Building (300 tsubo).
16. Colonial Building (324 tsubo).
17. Fine Arts Building (1000 tsubo).
18. Special Building for Tokyo Municipality.
19. Cattle Stalls.
20. Cattle Stalls.
21. Exhibition Theatre.
22. Kihinkan (Reception rooms for distinguished visitors).
23. Exhibition Administration Building.
24. Exhibition Auxilliary Association Building.
25. Meeting Rooms for Exhibition Judge.
26. Bazaar.
27. Bazaar.
28. Bazaar.
29. Main Entrance.
30. Main Entrance.
31. Fountain.
32. Music Stand.
33. Music Stand.

(1 Tsubo = about 36 sq. feet.)



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TOKYO TO-DAY AND TO-MORROW

By BARON SAKATANI

(MAYOR OF TOKYO)

TOKYO of to-day is almost a new city compared with what it was ten years ago; and ten years hence it will be a still newer city compared with what it is to-day. The municipality has a scheme for remodeling the city on a grand scale, and when this is carried out Tokyo will be well worth the name of metropolis of the Far East. Indeed it will then compare favorably with any of the great cities of the world. In this scheme every citizen takes a deep interest, and anticipation of its achievement brings us all delight.

To appreciate what Tokyo is to-day and what it hopes to be in the near future it is necessary to take a glimpse of what the city was in the past. The city was originally known as Yedo, a name it bore during the period of the shoguns. At the commencement of the mediæval period the site now occupied by the city was a mere prairie, the plain of Musashi, which, however, was sufficiently interesting to find mention by several of the nation's poets, who were impressed by the beauty of the moon rising from the grassy plain of Musashi or sinking therein. The name "Yedo" no doubt came from a family of that name who owned the plain at one time. In the fourteenth century it was known as the district of Yedo; and in the fifteenth century the celebrated warrior Ota Dokwan built a castle there, which was thenceforth known as the castle of Yedo, the foundation of the present city and of our Imperial Palace. In the seventeenth century when Tokugawa Ieyasu took possession of the Kwanto, or Eastern regions of the empire he established his court in Yedo castle, the city began to grow apace and commissioners were formed for the purpose of inaugurating a municipal government. Even in that day the new-born city was divided into various wards, and bridges and canals were provided for the convenience of the citizens. It is thus interesting to note that the municipal government of the city of to-day is a continuation of that established by the Ieyasu when he set up his chief city here on his march against the northern barbarians. The city of Yedo grew so fast and become so powerful that it was soon the chief city of the empire, and all classes of people, as well as great feudal lords, began to crowd into it. In the seventeenth century the city grew so fast that its limits had crossed the Sumida river. In 1653 the Yedo municipality established a water reservoir on the Tama river; and in 1657, taking advantage of the destruction of the greater part of the city by a conflagration, the authorities reorganized the various city districts, removing the mansions of the feudal lords to appropriate positions, and placing the Buddhist temples for the most part in the suburbs. The rapidly growing population by this time extented quite beyond the Sumida river, and the districts of Honjo and Fukagawa were organized. Even in those early days the *Machikwaisho*, or city ward office, was established, which has continued to the present day. From this time onward for one hundred and thirty years Yedo was at the height of prosperity, expanding until there

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were 1,675 distinct streets, or 40 more than at present. During the latter part of the nineteenth century when the question of opening ports to foreign powers was under consideration, the center of interest and discussion was in Yedo. It was not until public opinion in Yedo turned against the existing régime that the power of the shogun began to decline. Those were exciting times in Yedo, so much so that the many feudal lords who had mansions in the shogun's capital, began to send their wives and children away to their country estates, in terror of what a day might bring forth. After the fall of the *Bakufu* the *daimyo* of Yedo for the most part returned to their estates, and the prosperity of the city began to decrease. For some time the hopes of Yedo were in the balance. But revival came when in the 7th year of Meiji the Emperor issued the following proclamation:

> "We hereby issue our personal decision as to certain matters of state and the government of the people.
>
> As Yedo has been the great stronghold of the nation and withal the most flourishing city in the Eastern part of the empire for some time, We shall remove to that city and carry on its administration. But henceforth the name of the city shall be Tokyo, or eastern capital. This step is taken because We impartially regard the whole nation as one family; and it is Our pleasure that the entire nation shall so understand the matter."

From this time onward the prosperity of the city was assured. Tokyo was now established as a prefecture; and in October of the same year his Majesty removed from the old capital at Kyoto to the new capital at Tokyo, which was then announced to be the metropolis of the Empire. The Ward Offices were now reorganized and placed on a more modern footing, including the management of the engineering department of the city. The old police districts were abolished in the 7th year of Meiji and the city was divided into 15 wards and urban districts, to each of which a warden or headman was appointed. In the 15th Year of Meiji, as a result of a general reorganization of cities, towns and villages throughout the empire, Tokyo was again put through a system of municipal reform ensuring a greater degree of self-government. Hitherto the city had been under the special supervision of the Governor of Tokyo prefecture, resembling somewhat the municipality of Paris. In the 31st year of Meiji Tokyo municipal government was thoroughly modernized, and the first mayor, the late Mr. Hideo Matsuda, was appointed, who was succeeded by the Hon. Yukio Ozaki; and I myself am the third mayor.

As to the government of Tokyo, there is first the Municipal Assembly, which is composed of 75 members, and is the means by which the will of the citizens is expressed and enforced. The Mayor is vested with the right of calling the Assembly together whenever he deems it necessary for the transaction of business. In addition there is the Municipal Council, which comprises the Mayor, the deputy mayors, certain honorary councillors and City Councillors. The Municipal Council is the means whereby the will of the Municipal Assembly is put into effect. Then each city ward has its own Assembly as well; and the Ward Assembly decides the business of the Ward. The Mayor has the general supervision and control of the whole city; and all the subordinate powers do duty under him. He is assisted by three deputy mayors and two honorary councillors, chief and assistant treasurers, numbers of committees and assistants of staff, who carry out the directions of the Mayor. Under the three deputy mayors are three divisions of city government with four departments under each division:

First Division: (*a*) Miscellaneous Department, (*b*) Education, (*c*) Finance, (*d*) Street Improvement.

Second Division: (*a*) Sanitary affairs, (*b*) Waterworks, (*c*) Commerce, Industry, Statistics (*d*) Accounts.

Third Division: (*a*) Highways, (*b*) Bridges, (*c*) Rivers and harbours, (*d*) Construction and repairs.

There are also special departments, such as the Electric Bureau, which manage city enterprises and interests. In

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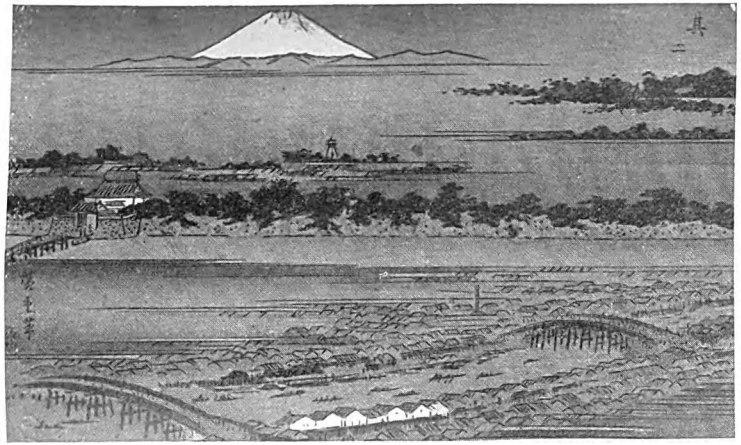
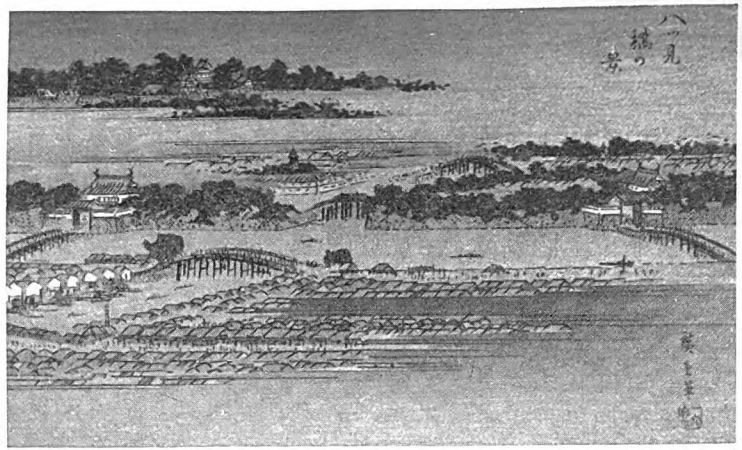
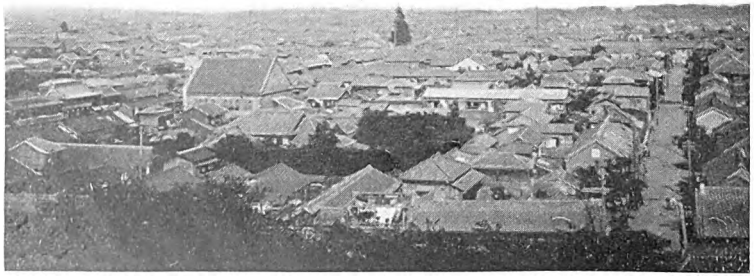




SITE OF OLD YEDO BY HIROSHIGE



TOKYO FROM MOUNT ATAGO

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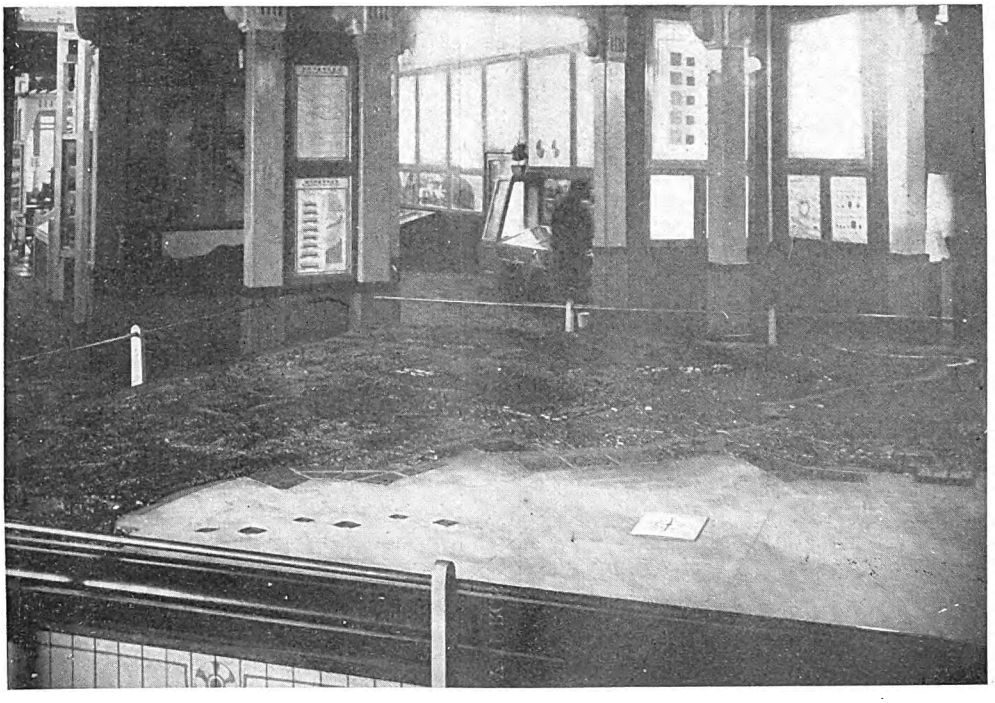
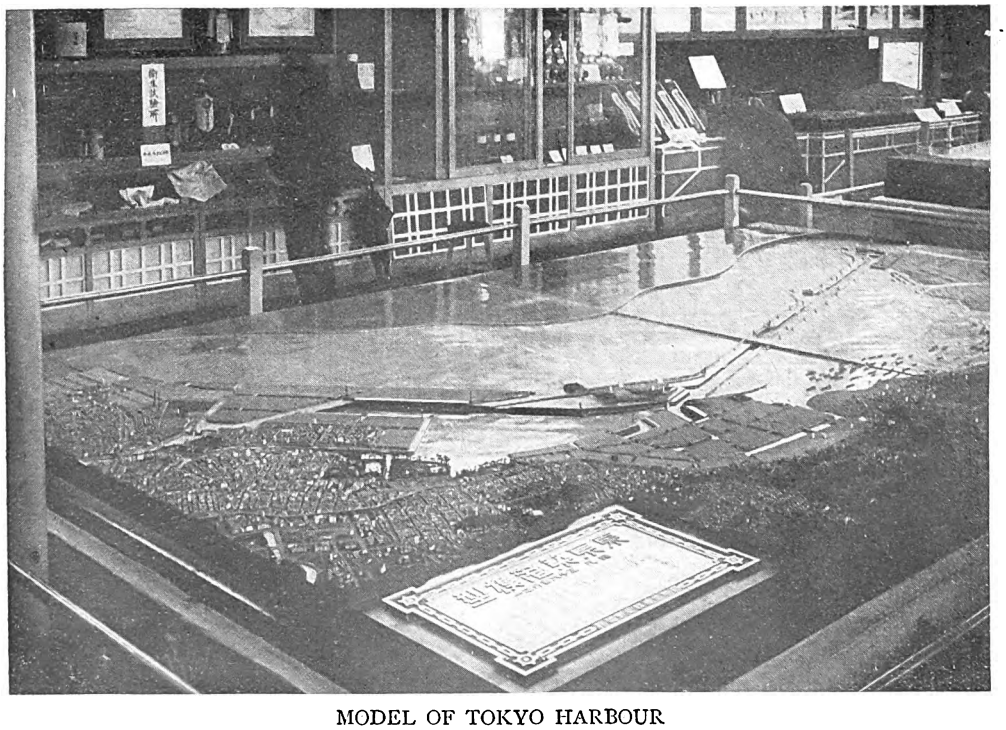


MODEL OF TOKYO CITY



MODEL OF TOKYO HARBOUR

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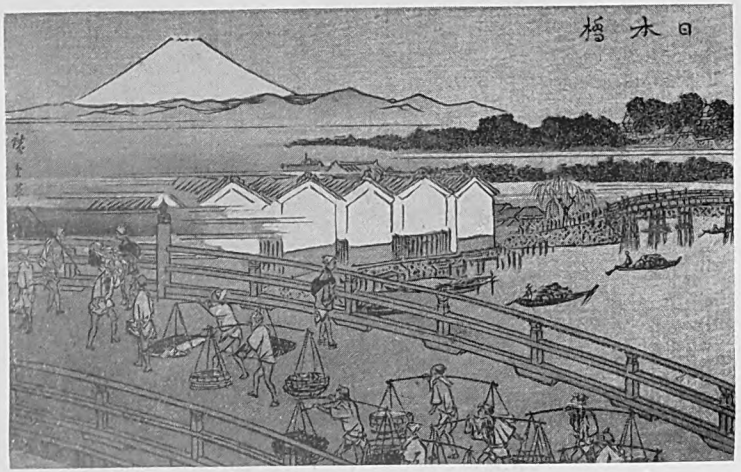
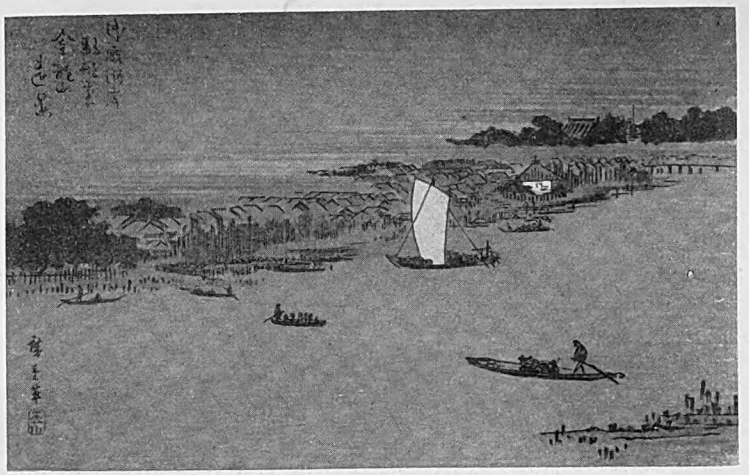


NIHONBASHI, OLD AND NEW



MATSUCHIYAMA FROM MUKOJIMA, OLD AND NEW

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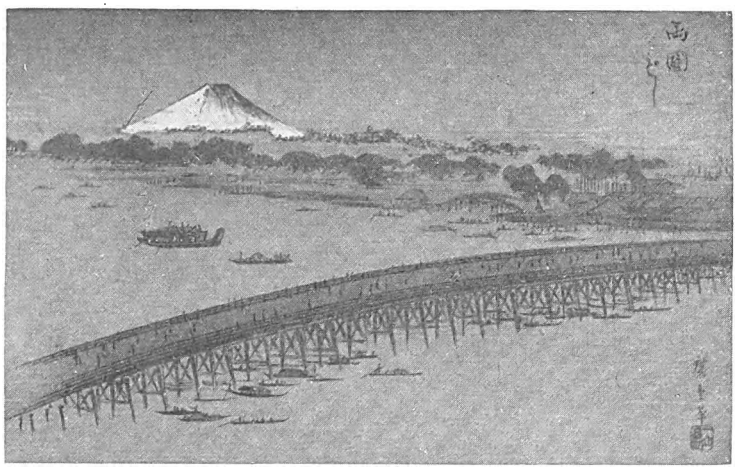
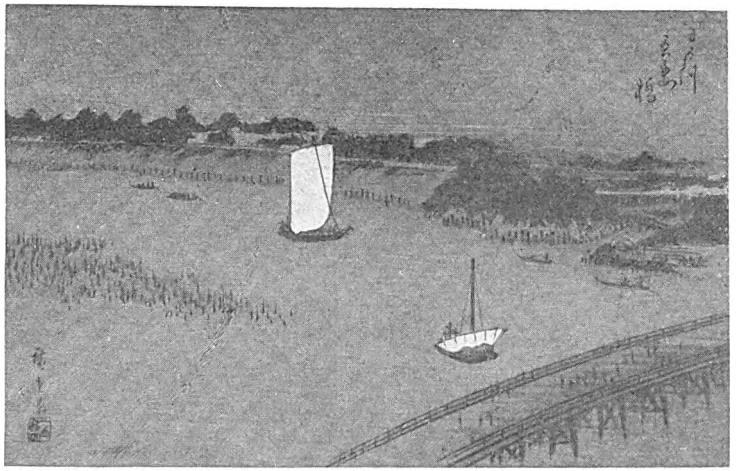
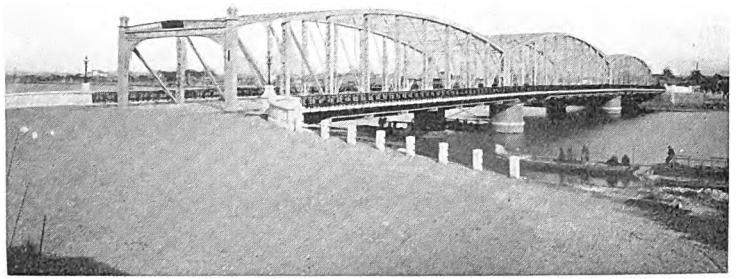
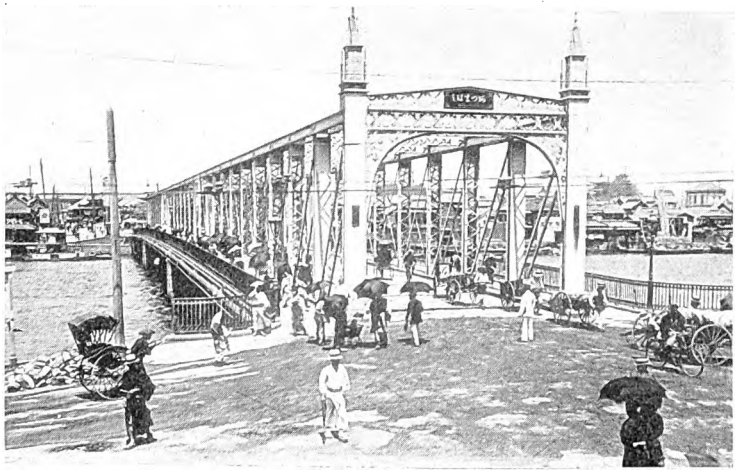






RYOGOKU BRIDGE, OLD AND NEW



AZUMA BRIDGE, OLD AND NEW

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this way works like the extension of water supply, tree planting, asylums, hospitals, charities, libraries and so on, are attended to.

With the growth and improvement of the city the revenue has naturally increased. In the 31st year of Meiji it was only 6,250,000 *yen*, and the expenditure about 3,350,000 *yen*. To-day the revenue is estimated at 31,320,000 with an expenditure of 27,600,000 *yen*. Thus our revenue and expenditure is from five to eight times what they were some time ago.

But the Tokyo of to-morrow will undoubtedly be a still more progressive city. The configuration and make-up of the city is so vast and varied that it is quite a world in itself. Compared with great western cities like London, Paris, Berlin, Vienna, St. Petersburg and New York, Tokyo has some natural advantages that make it a place of interest and beauty. To begin with their is the incomparable sight of Mount Fuji in the background, while toward the East rises the fair Mount Tsukuba. And beyond the expansive bay that fronts the city there looms the blue ranges of the Boshu and Shimosa mountains. The river Sumida flows through the heart of the city, a stream of many historic and poetic associations. Within the compass of the city, about 30 square miles, there are scenes numerous, varied and beautiful as well as historic. On every hand are picturesque hills and valleys, groves, park, ponds, lakes, streams innumerable. Withal there is a mild climate and things Japanese enough to make the city a place of intence interest to the observant. There is thus all the material for even still greater attractiveness, as soon as we can find the time and means to do the necessary touching up and general improvement.

Among the many improvements we hope to carry out in future are harbour reconstruction, water supply, sewage, repair of roads and streets, all of which require an enormous amount of expenditure very difficult for a poor country to afford. But since all such undertakings are to be ranked as productive enterprises we are assured that they can be done. The population of Tokyo, now increasing as the rate of over 100,000 a year, is at present nearly 3,000,000, and in a few years hence it will be as populous as some of the greater western cities.

We say there will be great changes in Tokyo ten years hence, but even now almost every week sees some important change for the better. New parks are appearing, and old streets are being turned into those of modern city so fast that in a few weeks certain places seem like transplantations from some occidental throughfare. Ten years ago most of the Tokyo streets were so narrow there was not room enough for the electric cars to run, and there were very few big modern buildings. Numbers of streets have now been widened and the electric tram service covers almost every part of the city. Buildings in European style are rising on every hand. If things continue to change at this rate for the next decade the transformation will be nothing short of marvellous.

By that time Tokyo expects to have a new modern harbour accommodating the great ships of the ocean; and the city will be drained by a system of modern sewage that will render epidemic a thing of the past. Even now the drinking water of Tokyo, supplied from a pure stream on the Tama river, is as good as that of most western cities, and people are able to drink it without boiling. The supply, however, is not quite adequate, especially in seasons of drought; and to relieve this, work is now under way for extention of water supply, the contemplated increase being 19,000,000 cubic feet per day, even if there be no rain for a hundred days. The new reservoir is to be constructed at Murayama, about on hour's ride by automobile from Tokyo. There is a village there now, but if any one cares to see it he had better do so soon, for it will not be long before the site will be covered with a lake of pure water. From this reservoir will run a wide road to the capital, and the scene will present a picture of beauty not unlike what one sees at Lake Hakone. Tokyo is changing faster in the suburbs than in the city proper; and as most of the environs are beautiful and

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this way works like the extension of a rate supply, tree planting, city lunch, hospitals, churches, libraries and so on are attended to.

With the growth and improvement of the city the revenue has naturally increased. In the first year of Meiji it was only $2,250,000 yen, and the expenditure about $3,850,000 yen. To-day the revenue is estimated at $31,250,000, with an expenditure of $27,000,000 yen. Thus our revenue and expenditure is from five to eight times what they were some time ago.

But the Tokyo of to-morrow will undoubtedly be a still more progressive city. The centralization and make-up of the city is so unusual that it is quite a world in itself. Compared with great western cities like London, Paris, Berlin, Vienna, St. Petersburg and New York, Tokyo has some natural advantages that make its place of interest and beauty. To begin with their is the incomparable sight of Mount Fuji in the background, while toward the East rises the fair Mount Tsukuba. And beyond the expansive bay that fronts the city there loom the blue ranges of the Boshu and Sagami mountains. The river Sumida flows through the heart of the city, a stream of many historic and poetic associations. Within the compass of the city, about 50 square miles, there are scenes many, varied and beautiful as well as historic. On every hand are picturesque hills and valleys, groves, parks, ponds, lakes, streams innumerable. What these in a mild climate and things Japanese enough to make the city a place of more interest to the observant. There is thus all the material for even still greater attractiveness, as soon as we can find the time and means to do the necessary topdoing up and general improvement.

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[illegible] will [illegible] cities in [illegible] now [illegible] most important [illegible] the future. [illegible] parks are [illegible] and [illegible] being [illegible] these [illegible] only so fast [illegible] in places [illegible] the [illegible] and [illegible] Tokyo [illegible] was [illegible] room enough for the [illegible] to [illegible] but there [illegible] modern [illegible] Tokyo [illegible] not [illegible] now [illegible] and [illegible] tram [illegible] [illegible] every part of the city. [illegible] Tramway style are [illegible] on every hand. [illegible] continue [illegible] at this rate [illegible] the next decade the business area will be [illegible] short [illegible] of marvellous.

[illegible] that time Tokyo expects to have a new modern harbour accommodating the great ships of the ocean; and the city will be united by a system of modern [illegible] with [illegible] equipping a thing of the past. [illegible] the [illegible] [illegible] supplied from a pure [illegible] [illegible] good [illegible] and [illegible] without boiling [illegible] [illegible] not quite [illegible] [illegible] this work is [illegible] [illegible] [illegible]

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full of historic associations they will continue to grow in favour as residential districts. In the south-west side of Tokyo there is a district known as Inokashira with a picturesque pond, which was a source of water for Yedo in the Tokugawa period Around this pond there are pretty groves, formerly a reservation of the Imperial Household, but donated to the city by the late Emperor. The city has deciced to turn the spot into a park for the public; and when this is completed it will no doubt become a great center for recreation. Near the source of the Tama river also there are fine forests which belong to the city, to which others will be added; and these will be made recreation grounds for citizens and a forestry plantation where trees lrom Europe and America will be planted. This forestry work will also greatly benefit the city water supply, and provide an income of some 200,000 *yen* annually from sale of trees. It is my ambition to make it a preserve where such wild animals as hares, wild boars and others may thrive, as well as birds of all kinds, so that city people may enjoy hunting there.

I have given but the barest outline of what Tokyo has in mind for the future, all of which we hope to accomplish at no distant date; but there are innumerable important details of our city plans which I have not been able to mention at all.

LOVE

Ima wa tada

Omoi tayenan

To bakari wo

Hitozute nara de

Iu yoshi mo gana.

❋

If we could meet in privacy,

Where no one else could see,

Softly I'd whisper in thy ear

This little word from me—

'I'm dying, Love, for thee!

—Michimasa (1030 A. D.)

Tran. by W. N. Porter

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NEAR BABASAKI

LOTUS POND

KASUMIGASEKI

YOTSUYA

TOKYO TODAY

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JAPANESE COURT LADIES

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JAPANESE COURT LADIES

THE arrangements of the Imperial Palace in Tokyo are presided over by a number of Court Ladies, who, from looking after the private apartments of Her Majesty the Empress, extend their influence in all directions. These ladies are of two ranks, the higher officials and their subordinates, under whom are the regular servants of the palace. The upper class Court Ladies are subdivided into the following grades: *Tenji*, *Gontenij*, *Shoji*, and *Naishi* or *Myobu*, the latter covering all the subordinate ladies. Each Court Lady has two or three assistants under her, called *ochakumi*, or waitresses, most of them being no more than 16 years of age.

The Court ladies of the higher rank are always the daughters of peers of the realm, especially of the old Court nobles. The *Jochokwan*, or chief of the *Tenji* ladies is the highest in rank, and waits in person on their Majesties the Emperor and Empress. She is the chief means of communication between various members of the Imperial Family, such as the bearer of documents from the Empress to the Empress Dowager. She also acts as adviser to Her Majesty the Empress on affairs in general. Moreover all orders of the Empress to other ladies are given through the chief Court Lady. The *Naishi* lady is often delegated by Her Majesty to act on her behalf at fêtes and meetings of various kinds. This lady also makes calls for the Empress on the Princesses of the Blood and other important personages, to whom her Majesty may owe obligations or wish to pay respects. The duties of the ladies of *Myobu* rank include dressing the hair of the Empress, copying her letters and poems, and so on. The ladies of subordinate rank can go no further than the *Omoshi-guchi*, or entrance to the private apartments of the Emperor and Empress; and all their communications with their Majesties are through the ladies of higher rank.

The Court Ladies have their own private apartments in the Imperial Palace precincts, each having private rooms of her own, all of which are furnished in pure Japanese style with the usual *tatami* floors and beautiful natural wood finishings. There is a *hibachi* in the center and a tea cabinet of red sandalwood near by. A dressing table of paulownia wood stands near the wall. In the dressing room also stands a handsome clothes-rack of varnished cinnabar, where their exquisite robes are draped, ready for use. Each Court Lady has her own separate kitchen and can order food according to her tastes. Within the Palace enclosure are shops to supply the Court Ladies with the more common necessities of daily life. In the compartments of the Court Ladies are innumerable corridors and rooms; so that new maids take a very long time to know them, and are continually getting lost. As the gorgeously arrayed occupants of these quarters move up and down on their rounds of duty, some robed in foreign dresses of the latest Parisian cut, and others in exquisite native costume, each with her attendants proceeding before and behind, the scene is picturesque in the extreme.

The manners and habits of these Court Ladies, it is scarcely necessary to say,

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are the most refined and cultured to be seen in the whole Empire. They have to observe time-honoured ceremonies of physical purification; and their work is not altogether easy, as the rules of courtesy they have to observe differ in their rounds of duty. Leave them ready for rest when the moment of dismissal comes. They have their amusements, but they are seldom more entertaining than games of poem cards and olivarions in season.

NIPPON

I'll who goes to Nippon
Must travel night and day,
Must set his face to rain and shine,
His eyes to blue and grey,
For wind and sky and changing sea
Are with him all the way.

When he comes to Nippon
He comes to magic spells:
The glory of her ancient shrines,
The music of her bells,
The fairy gaiety of her streets,
Her lovely wooded dells.

Oh for the placid pagan days,
The mystery of nights,
The lotus and the cherry blooms,
The twinkling lanterns' lights:
Oh for the haunting smile of her
Who sets the heart to rights!

Winifred Webb

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are the most refined and cultured to be seen in the whole Empire. They have to observe time-honoured ceremonies of physical purification; and their work is not altogether easy, as the miles of corridors they have to traverse daily in their rounds of duty leave them ready for rest when the moment of dismissal comes. They have their amusements, but they are seldom more enlivening than games of poem cards and other diversions in season.

NIPPON

He who goes to Nippon
Must travel night and day,
Must set his face to rain and shine,
His eyes to blue and gray,
For wind and sky and changing sea
Are with him all the way!

When he comes to Nippon
He comes to magic spells;
The glory of her ancient shrines,
The music of her bells,
The fairy quaintness of her streets,
Her lovely wooded dells.

Oh for the placid pagan days,
The mystery of nights,
The lotus and the cherry bloom,
The twinkling lantern lights;
Oh for the haunting smile of her
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Winifred Webb

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A YEAR OF ETHICS

By Y. MIZUKURI

THE ethical voice of a nation is heard in its actions, and in its attitude toward events and circumstances. In Japan the attitude of the people toward politics and other public questions reveals the nation's underlying convictions as to right and wrong as clearly as any other test. The year just past has in this respect put Japan to the proof as fully as anything could well do; for the national consciousness was deeply aroused and the people gave vent to their sentiments with no uncertain voice. At the beginning of the Meiji era, as Dr. Anezaki once remarked, the people set out with high spirits to make a new Japan, but as affairs of state gradually fell into bureaucratic hands the people became depressed and gloomy toward the end of the period. The main inspiration ceased to be human; it was now a mere matter of obeying rules and regulations. The individual became absorbed in a mechanical system. This inert, mechanical atmosphere in which all personal motive and initiative are lost in mere obedience, must change if Japan is to develop and grow to be what she is destined to be. It is to some extent as much the fault of the people as the government; for we are too prone to confidence in formalities and conventions. We, for the most part, forget the essence within, the national consciousness behind all. True civilization gives the individual ample scope for development, though not at the expense of the community. The Japanese have not yet had opportunity for a full and perfect expression of personality. But that time is coming, we hope.

In this development of individual and national personality what is to be the guide? Can a nation's ethical evolution make wholesome progress without religion, for instance? One of our modernists, Dr. Ukita, appears to think so. According to him the new morality is independent of religion. It transcends even the state, and must seek its basis in the mind of each individual. The foundation of ethics is in the feelings and instincts of men and women. Yet one must suppose morality cannot consist in each doing what is right in his own eyes. Communal approval must to some extent be necessary. If we are to fall back on the instinct of man as a basis of morality it surely must be an instinct under instruction and good influence, which involves something beyond itself. Dr. Ukita is not satisfied that we should conclude him advocating mere naturalism; for he speaks of *qualities* of virtue condemning what he calls slavish virtue; he asserts that true virtue is based on man's free will and must have relation to judgement as to what is good and what is evil. He holds, however, that virtue must be the expression of individual conviction and not the result of mere convention, if it is to be worthy of the name. With this one can have no fault to find, provided he means enlightened conviction. There is no doubt that perfect moral freedom produces the highest form of morality.

Surveying the nation, and especially the political world, in the light of these

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A YEAR OF MEXICO

BY V. MILLIKEN

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[illegible] is, what do we see? Something to bewilder us, certainly. Two whose is the authority of position by reason [illegible] or to such advantage as [illegible] leaders of State affairs. It is [illegible] there the whole nation feels the [illegible] as at once. To the leaders all the rising generation looks for example; and if the youth of the empire should be [illegible] among the nations [illegible]. This [illegible] and compliance of one of the head of national affairs should be [illegible] to use [illegible] confidence, corruption and [illegible] and all. We have seen men rise [illegible] motives on the political horizon and [illegible] pass [illegible] [illegible], simply because they did not have the virtue sufficient to endure the test. Such events have taught us the necessity of political morals, and the importance of ethics in state affairs. Men of dissolute [illegible] principles cannot be trusted with the destiny of the Empire. Upon should [illegible] the Divine on by [illegible] her stand on the one hand [illegible] it none shall be overtaken with such [illegible] who have not proved their capacity by their moral character. Thus the paramount issue of the year has been this question of the necessity of ethics in politics and government.

The worth of our ethics will again be put to the test in regard to how we adjust the woman question and treat the problems, wives and daughters of [illegible] nation. It has been said that the woman of the Profit era was to her husband [illegible] to the sun, but since the new [illegible] were to be the sun rather. Of course woman is entitled to [illegible] of purity and character just [illegible] by and her of the [illegible] [illegible] [illegible]

convictions, what do we see? Something to bewilder us, certainly. Nowhere is the authority of personality seen so conspicuously or to such advantage as among leaders of State affairs. If it is lacking there the whole nation feels the loss at once. To the leaders all the rising generation looks for example; and if the youth of the empire should be led astray the nation is greatly injured. The character and companions of one at the head of national affairs should be such as to inspire confidence everywhere and among all. We have seen men rise like meteors on the political horizon and then as rapidly pass ingloriously away, simply because they did not have the virtue sufficient to endure the test. Such events have taught us the necessity of political morals, and the importance of ethics in state affairs. Men of doubtful ethical principles cannot be trusted with the destiny of the Empire. Japan should inaugurate the Taisho era by taking her stand on the era name and insisting that none shall be entrusted with state affairs who have not proved their capacity by their moral character. Thus the paramount issue of the year has been this question of the necessity of ethics in politics and government.

The worth of our ethics will again be put to the test in regard to how we ajust the woman question and treat the mothers, wives and daughters of the nation. It has been said that the woman of the Meiji era was to her husband as the moon to the sun, but that the new woman wants to be the sun salso. Of course woman is entitled to development of personality and character just as man is, and her virtue also must consist in free action according to enlightened conviction and not under pressure. Reason and judgement are as essential in adjusting relations between men and women as elsewhere. Before we can have the woman question settled on a hopeful basis no doubt reforms are necessary. There should come reform in regard to sex morals in which the sexes shall be equal; there must be social equality also. Woman should be entitled to economic independence and in some reasonable measure to political rights. It should be recognized that the woman is the compannion and help-mate of man, and their interests should never conflict if both are acting rightly.

Another question which the year has brought to light in relation to national ethics is, as to where the seat of national authority lies. This question was fully ventilated in an excited controversy between Dr. Minobe and Dr. Uesugi, the former contending that the State is the seat of all authority, while the latter asserted that authority inheres in the sovereign alone. On the one side it is held that the government represents the voice of the nation, and that the government is unthinkable without this; while the other side regards the government as merely an institution of the Ruler to facilitate the enforement of the sovereign will. In other words the Imperial Diet is merely a legislating machine with no real executive authority or power. Dr. Minobe holds that the Diet, on the other hand, is the people's means of expressing their will, which is the will of the state. Between these two points there is a world of difference. The public attitude toward this question shows much mental confusion, and a cowardice that fears to give an answer one way or the other. This attitude is of great ethical significance, since it reveals the need of moral as well

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as political education. No doubt it will be a surprise to western people that such a question should be open to doubtful debate and still more doubtful conclusion or no conclusion in a country supposed to foster constitutional government.

The same haziness prevails in the realm of education and religion. The nation appears uncertain as to whether it can do without religion, and is not quite sure as to the real meaning of education, especially its bearing on morals and ethics generally. There is no doubt that whatsoever is not of truth shall fail and come to naught. No matter what Japan teaches her people they will in time learn what the world believes, and they will take whatever appeals to them as nearest the truth. It is the duty of the nation to compare its convictions and teachings with those of the intelligent nations of the world, and instruct the rising generation according to what seems most true and virtuous to the good and great. All attempts at being different from others, merely for the sake of being different, are bound to fail and injure the nation, which will only come to lose confidence in its instructors. Religion and education should therefore be in agreement; and one thing they must above all others unite in is the support of loyalty, patriotism and the Imperial Cause. It is not desirable we presume that religion and education should amalgamate, but they should go hand in hand promoting the same ends. The progress of natural science, instead of separating man further from nature, has but shown how close man is to nature, and the mystery beneath all. It is the business of religion to do what it can in explaining and using this undoubted mystery for the good of man. Into the mystery itself science does not pretend to penetrate.

Another test of our ethical status will be our manipulation of finance. Our enormous national debt will give us plenty to do in this direction, so that by the time we dispose of our burdens we should be expert financiers as well as experienced teachers and livers of ethical truth. Questions of capital and labour have only just begun to occupy our attention, but as time goes on these are sure to become more acute. Our increasing industries with accumulation of capital and fondness for luxury and pleasure, our trusts and stock companies, our rush from the country to the cities, and the increasing gulf between poverty and wealth, will all have their effect in putting us to the test ethically. And the root of most of our difficulties even now will be found to be moral. Some of our ablest thinkers are agreed that for a solution of the gravest questions that confront the nation we shall be obliged to look to moral and ethical education. The heat of the battle is along the lines of competition; and here the influence of moral and ethical considerations is paramount for satisfactory results. And the competition is not only among ourselves; we have come into competition already with other countries, not least of which is the competition of race and labour in California. Without due regard to ethics how shall we know when to insist and when to concede, when to refuse and when to give way, as right and justice demand. A special feature of the Japanese mind is its unwillingness to face or admit defeat. Such a people are in more need of rational and well-tried ethical principles than a people differently constituted. We are too apt to forget that

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competition now-a-days is not the old merciless crushing process of ancient times: it is tempered by communal considerations, and in America where the state is overseeing all competition and insisting on fair treatment, we shall have to abandon our old-fashioned nations and habits.

All effort, ethics and everything else we suppose, are of no use but as they promote the welfare of man. Religion promotes man's welfare directly and labour indirectly, ethics being the principle that pervades all, representing the character of the individual. This should be the flower of all human activity. The unique wisdom of Jesus Christ is seen specially in the way he utilized all human activity for the creation of manhood, the excellence of human personality. All views of life and ethics that treat man as a chattel or an animal, or as a mere machine, are false and detrimental to civilization. Ethics must see to it that all men are afforded an environment fitted for the drawing out and development of the best that is in them. Because the past twelve months have brought these subjects prominently to the fore, causing the whole nation to think anew ethically they must be regarded as a year of supreme importance in the nation's progress.

ALONE

Morotomo ni
Aware to omoye
Yamazakura
Hana yori hoka ni
Shiru hito mo nashi.

In lonely solitude I dwell,
No human face I see;
And so we two must sympathize,
Oh mountain cherry tree;
I have no friend but thee.

—Abbot Gyoson
Tran. by W. N. Porter

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JAPANESE MINERS

A village of miners in Japan does not look very different from the motley collections of shacks one sees in the mining towns of western America. There is the inevitable long winding street, feeling its way around the bases of giant hills, lined with the same rudely constructed habitations. One difference is that while the American mining shack is almost invariably of wood, the Japanese shack has adobe walls and thatched roof. In addition to the individual huts for families the Japanese mining town has larger huts for foremen and their gangs. Rough *tatami*, or straw matting, may be on the floor, but the ceiling is open to the roof, and there are no apartments. The *o-naya*, or large shacks, are for the most part inhabited by single men, while the married men have the *ko-naya*, or small huts. One Japanese mining town is as like another as two peas. It must be admitted, however, that the miners working under the Mitsu Bishi and the Mitsui companies are better housed than those working for other companies.

The gangs living in the larger mining shacks are not all the same in number, ranging all the way from a dozen to one hundred, according to the size of the shack. The boss, or headman, of a shack is quite an important person, and his importance increases with the size of the hut he rules over and the number of the men under him. For occupying the position of head he gets a percentage of the men's wages, and with a big gang, he lives the life of a lord. As a ruler he is absolute, and enforces his will as law. In some cases the headman is appointed by the head office of the mine; in other cases he is elected from among his fellows in the gang. They usually like to select a man whose rule will prove benign and just. Physical as well as mental strength must be an essential qualification for office, for moral suasion is not always his most effective way of maintaining discipline in the shack.

Japanese do not as a rule like the life of a miner; and in such places as Tokyo one sees placards calling for mine labourers. Agents too are always on the look out, and if they see a man wandering about with apparently nothing to do, they at once approach him and try to persuade him to go to the mines. The agent receives a commission on each hand secured for the mine. For this reason it usually happens that miners are fellows that have failed in almost every other calling in life, mine labour being a man's last resort. Some of these otherwise useless mortals become very good miners after some training and experience.

A distinction is made between copper miners and coal miners, though in some ways the work interlaps, such as the work of those who build supports in the mines. Pick men, diggers, blasters, drillers and carriers all have their respective duties that vary somewhat according to the nature of the mineral.

Mine workers in Japan usually work in three relays, much the same as in other countries, the hours also being the same. The wages of the lowest workers are about 40 *sen* a day, and range all the way up to 2 *yen* a day for the most expert foremen. The Japanese miner is

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not much more thrifty than his fellows of the same class in western mining camps. As soon as he gets his wages he has debts to pay, aud the rest he spends on saké, gambling and *geisha*. Of the various holidays and festivals he takes full advantage to have the time of his life.

The Japanese mine is also similar to western mines. There is usually an entrance tunnel running straight for a mile or so into the mountain; then a sudden drop of 60 feet or more through a boring three feet square, from the bottom of which passages radiate in all directions, until the mine is something like a honeycomb. Each passage has to be kept closed except when passing through the door, lest wave motion from blasting should burst ear-drums. In mines of this description the men go up and down along wooden ladders; and when one is about to ascend the shaft, he calls out to let nothing come down while he is on his way up, at the same time holding a small lantern in his hand as he proceeds up or down.

The miners have many superstitions, among them being the belief that the souls of all unfortunate enough to have been killed in the mine, remain in the gloomy passages and corrdors watching the operations of their remaining comrades. These disembodied spirits are known as *shiki-rei*; and every shaft has its own sad tale to tell. The experience of living and working day after day in those ghost-haunted caverns deep under the earth has a queer effect on the men, making the miner a type in himself. If a miner's lamp suddenly goes out he believes a spirit has extinguished it. Sometimes when a miner's light goes out he fails in the attempt to light it, and he wanders about lost in the passages. This misfortune is the result of ghostly influence. In the deep darkness he fancies he hears the voice of the unhappy spirit, faint as the music of a mosquito, saying "*fire, fire, fire; I want fire!*" After a man has been lost in the infernal darkness of the mine for several days he comes out weak and emaciated, like one inuied to the companship of spirits. There is probably some remaining influence of the rough life of miners in early days. Then the existence of a miner was precarious in the extreme. Quarrels among them were frequent, and often murders took place. The bodies of those killed by accident or the hand of their fellows were not treated to decent burial, but often lay at the bottom of some unused shaft out of the way. As the miners proceed down the dark passages sometimes phosphoric reflection is seen on the rocky floors; and this is said to mark the spot where the bones of the dead lie in decay. Thus the spirit of bygone cruelty and savagery still to some extent pervades the air of a mine, and fills the men with gruesome fears and fancies all their own.

Like all Japanese labourers, the miner sings as he works, the pick man, for example, keeping time to the rythmic exclamation of himself and his comrades. Drillers also do the same. The following is an example:

Kofu-sama to wa
Shirazu ni mayota
Kikeba oku-yama
Koya zumai!

O the jolly miner,
A likely lad is he;
Unconsciously I loved him,
But now beyond the mountain,
I hear he roams afar,
And in his own shack dwells!

The above song in the original shows the common sympathy of miners for each other: their fellow-feeling and desire for popularity. The next one indicates the miner's recklessness in the expenditure of money:

Muko toru wa
Kofu-sama ja nai ka?
Kane ga koboreru
Tamoto kara!

Who goes there,
Money dropping from his sleeve?
Isn't it Mr. Miner?

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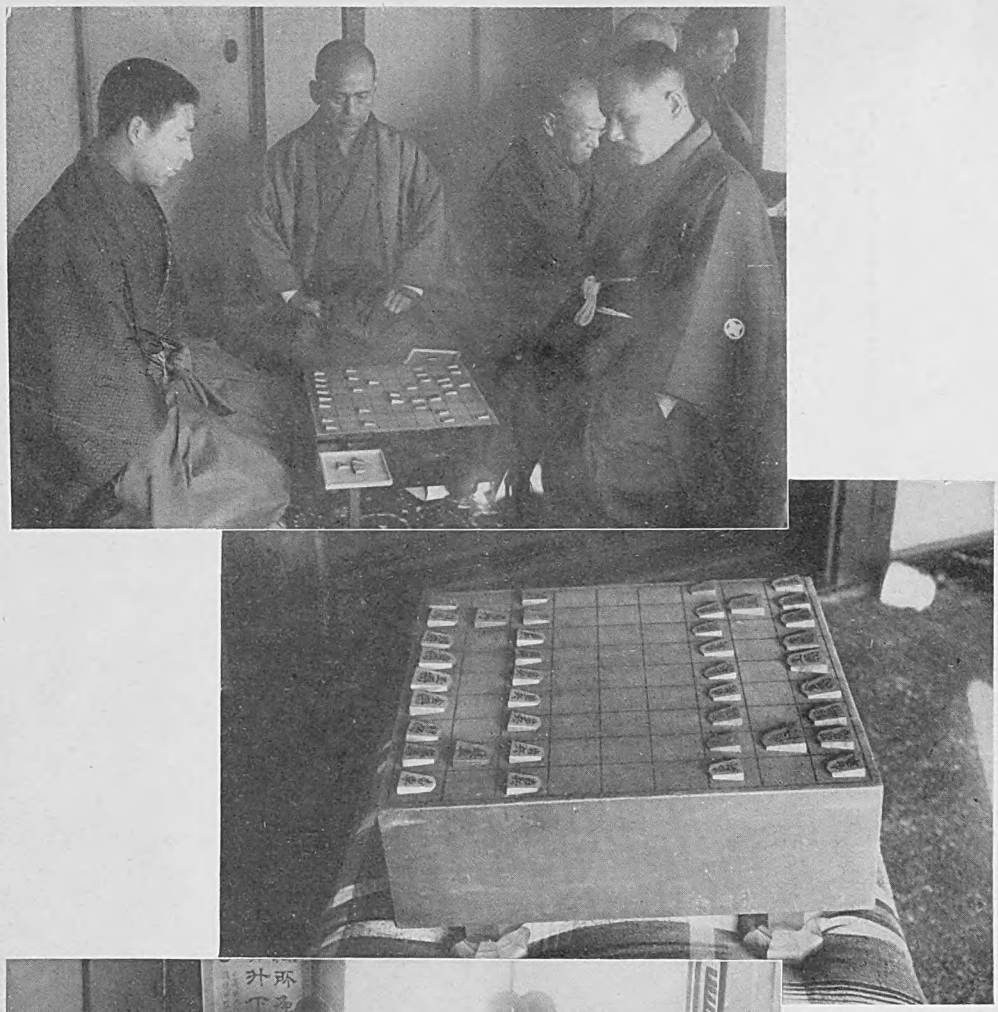

JAPANESE CHESS

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JAPANESE CHESS

By G. KEIMA

JAPANESE chess, commonly called *shogi*, like the game of *Go*, was originally introduced from China, many centuries ago; and though it has diverged, from its Chinese prototype to some extent, the two games have a feature in common that distinguishes them from all other varieties. The rank on which the pawns are posted is occupied by only two pieces, called *hisha* and *Kaku*; and on either side of the king are two pieces called *kin*. In the Japanese game there is no queen, nor any piece of similar attribute. There are 81 squares on the chess board; and the game is played with 20 pieces on each side, distinguished not by a difference of colour, but principally by the ideographs upon them. Though the movements of the pieces resemble in most respects those followed by the western game, there are ramifications unknown to the latter, introducing elements that would puzzle even the most expert player of the occident to trace the move which cost him a defeat.

The Japanese were undoubtedly first drawn to the game for the same reason that they were attracted by *Go*, namely its military possibilities; for it is believed that at first it had pieces resembling horses and men. Just when it first appeared in Japan is not exactly known, but there is mention of its being played in the reign of the Emperor Konoye about the middle of the 12th century. The game continued to have a vogue all through the Tokugawa period, though it was never so popular with the higher classes as *Go*. However, the shogun, Ieyasu, was known to have pensioned an expert in *shogi* named Ohashi Sogei, the same as the great *Go* professional, Sansha. The Ohashi family continued to stand at the head of the professional *shogi* players for centuries; and at present Ono Gohei is the representative, being an expert of the ninth degree, and therefore what is called a *meijin*. Under him there are other experts of lesser degree, such as Kosuge, who holds the 8th degree, and Sekine of similar grade. These professional players are said to be able easily to make a living out of the game.

Chess is understood by almost everyone in Japan. The very coolies at the corners of the streets, while waiting for something to do, improvise, out of comparatively nothing, means to play a game of chess; and though the game is professedly despised by the upper classes, it has many experts among them, Count Yoshikawa, for example, having taken the 3rd degree. There is now in Tokyo a corporation known as the *Shogisha*, which controls all profesional chess games.

The board on which Japanese chess is played is arranged as follows:

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SHOGI BOARD

Kyo		Fu				Fu		Kyo
Keima	Kaku	Fu				Fu	Hisha	Keima
Gin		Fu				Fu		Gin
Kin		Fu				Fu		Kin
Ō		Fu				Fu		Ō
Kin		Fu				Fu		Kin
Gin		Fu				Fu		Gin
Keima	Hisha	Fu				Fu	Kaku	Keima
Kyo		Fu				Fu		Kyo

Ō is the king, *keima*, the knight, *hisha* the rook, and *kaku* the bishop,—or pieces having movements like them. *Fu* is the pawn. The movements of the *kyo* also resemble those of the rook, but are confind to the single rank on which it stands. *Gin* and *kin* are not found in western chess. Gin moves one square diagonally at a time; also one square forward. If removed from its original position, it can retreat one square diagonally only. Kin, besides having similar movements, has also the power of moving one sqnare on each side of itself, but it cannot return diagonally. The object of the game is, as with us, to checkmate the king. The player must move to guard the king, and when he loses his king he has lost the game. The *hisha*, which corresponds to the occidental castle, is of first importance in defending the king; and in all defensive operations it can lead the attack in any direction, but it can never move diagonally like the king, but then it has the advantage of being able to jump forward any distance. *Kaku* like *hisha*, is an officer that can fly in any direction diagonally; and the *kin*, or gold-braided generals, may jump in any direction forward but are permitted only one direction for retreat, namely stright but never obliquely. *Gin* is a silver-braided general who may move as the gold, except not straight back in retreat. The *yarī*, or spears, can move forward any direction; and the *fu*, or common soldiers can move forward only one step or space at a time, as a vacancy happens. It must be noted that with the exception of the king and the gold general, the chess pieces upon entering the enemy's position should be placed upside down: that is as soon as they reach the third line. In such an attitude they acquire the power of the gold, and are called *narikin* (turned to gold). In this way the *hisha* or the *kaku* may be moved as the gold, at the same time retaining their own powers of movement. Men captured are used to assist attack on the adversary's position. When a chessman is placed in such a position as threatens to capture the king a hint is given, known as *ote*, or king's point, and the king moves away, perhaps only to be attacked by another man, when another *ote* occurs, and so on. When the king is finally invested so as to find escape impossible the day is lost.

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HOTELS IN JAPAN

By AISAKU HAYASHI

"THE hotel seemed to me a paradise, and the maids thereof celestial beings." So wrote Lafcadio Hearn; and the great English writer on Japan goes on to say, that he "ventured to seek comfort in a European hotel, supplied with all 'modern improvements.'" But he fled from the open port back to a Japanese inn where "once more at ease in a *yukata*, seated upon cool, soft matting, waited upon by a sweetvoiced girl, and surrounded by things of beauty," it seemed to him "like redemption from all the sorrows of the nineteenth century."

I wonder, if Lafcadio Hearn entered one of the European hotels of to-day, would he be satisfied? I have also wondered frequently what the tourists' first impressions are after leaving the splendid palaces of steel, marble and concrete, accross the Pacific and putting up in Japanese hotels?

Most tourists, including the "*Enfants gates*" of the Ritz-Carltons and Savoys and Plazas are satisfied more or less, and many of them—especially those, who come out via ports and taste hotel life during their journey—declare that hotels here are much better, than expected! There are shortcomings of course, but what hotel in the world, I should like to know, is faultless in the eyes of tourists?

The hotels in Japan, particularly hotels run in European style, are more or less satisfactory notwithstanding the countless contrary arguments of well-meaning advisers, who take special pains to visit the Far East in order to criticise hotels and proceed to do so as soon as they have spent the first night under our hospitable roofs.

The point is, that these gentle critics, including sometimes people interested and well-versed in hotel matters, do not consider how our so-called "European hotels" came into existence in Japan. They forget the evolution of hotels in Europe; they forget that the French *chef's* grandfather was also a *chef* and the German waiter's uncle owned a hotel and that the Swiss-porter's ancestors all followed the same "honorable" calling. Hotel business in Europe and in America developed, and it had time to develop to what it is now. But how has it been in Japan?

When Japan adopted and began to assimilate what we call "Western civilization," only half a century ago, she must have astonished not only the whole world, but herself also. With reference to the hotel business she found herself in a blind alley. The ports were opened to the world; railways and factories were built and foreignes came to the country. As these foreigners had to be accommodated somewhere, the "European hotel" sprang into existence. It was built, furnished, opened and crowded with visitors practically overnight. I believe this explains its defects in most cases. Running a hotel is not quite so easy as many people think, and one can but admire the pluck, ability, patience and organizing power of the first foreign managers, French and German, and in many cases the Japanese, who started to meet the need of the time with purely Japanese help.

Managers in Europe enagage a waiter or a cook, and if he is not up to his duties, they simply engage another waiter or another cook. There are plenty of them everywhere. Japan has no agencies, there is no Madame Dollarovitz, who sends you expert heads of departments and incidentally charges them half a month wages for securing a position. You simply have to train the help yourself. In addition to that, the Japanese when taking up hotel work, is handicapped in every direction. He comes into a strange land, although he remains in his native country. The hotel is too big; the rooms are different, the

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food is different, the clothing is different from all he has seen before. His duties consist of preparing food, which he does not eat, dusting and caring for furniture which he does not use, waiting on people generally who expect him to speak French, English, and German and to be agreeable, obedient and industrious, as their servants are at home. Hotel servants are not recruited from aristocrats in other countries and about the same rule applies in Japan. The Japanese hotel boy comes from stock which is in most cases poor and comparatively honest, as Mark Twain would say.

Considering all this, it is rather astonishing how difficulties are overcome. Most hotel employes—even those in minor positions—can speak and write English, sometimes a little French. Although the odds are terribly against the Hotel boy he works much harder, than average working man generally does in this country. The hotel employee has also other good qualities; he is polite, obliging, clean and ambitious. Ambition is almost a national characteristic. In many cases he will work hard to please a guest, because he wants him to enjoy his stay in Japan.

So much for the employees themselves. The hotel in Japan itself in most cases stands in a position which makes it extremely hard to compare it with hotels either in Europe or America. It is undoubtedly the most international hotel in the world. Every institution yields mostly to outward influences in its development. The public develops the hotel, and the public is different, and has different manners, requirements, and standards of living everywhere. Here in Japan public influence is either not sufficiently great, or is rather too manifold, to shape the destiny of a hotel one way or other. For example, hotels in England or on the Continent become international in busy places, because their guests are cosmopolitan. In small towns they remain typically English, or German, French, Austrian etc. A reception-clerk in London, Paris, on Vienna is supposed to be conversant with all the principal European languages; he could not hold his position otherwise. In America it is different. No foreign languages are required from the room-boy in any of the leading hotels in New York, for instance. Very few tourists go to America, who do not speak English, and if so they are left to paddle for themselves.

Different nations require different treatment in hotels, because they have different needs. Take an American ordering for a dinner party. In most cases he will tell you that he wants the best and he pays accordingly. "And don't forget to have the cooktails ready." To all your other questions he will probably say: "I leave that to you, make it a good job," or "you know what I want," or "you do just as you think best," etc. He would be bored to go into details, because he presumes that you know all these details without wasting time talking about them.

He is not so easily satisfied if it comes to talking a room in the hotel. He might ask you a few questions. For instance: Is the room facing North, South, East, or West. Is it sunny? Is it an inside room, or outside room; near to or far from the elevator and toilet? If it has a private-bath, running water hot and cold, steamheat in the winter; running ice-water, a telephone, letter-chute, private firescape, etc., etc.

A Frenchman on the contrary when ordering for a dinner party will tell you he prefers *Tournedos St. Germain*, instead of *Tournedoos a la Tivoli*, and will be careful in selecting his wines the same as an English gentleman, who, in addition to that, will be careful as to most of the details from the table-plan to the brandy after dinner unless he knows you very well and trusts you. It is much easier to accommodate these gentlemen with rooms as long as rooms have a private-bath and shower.

These differences are rather far-reaching in the management and constuction of hotels. This is one of the reasons why the European hotel manager is different from the American. In Europe or in England you will frequently find a self-made man running the biggest hotel. And nobody can but admire these gentlemen who had nobody but themselves

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to rely upon, and battled at every step in climbing the ladder. This type of hotel manager therefore will hunt up different details in case he is a detail-hunter. A French hotel manager will tell you probably how many egg-yolks were beaten into the *Sance Gribiche* which you enjoyed for your dinner, and in nine cases out of ten explain to you how it is made and how he will be able to make it himself. But if you ask him about his new Dynamo he will probably send you to his chief engineer, whom he trusts and who probably runs that department for a small salary conscientously and without fault and with the other characteristic accomplishments of the French artisan.

On the other hand although there is many a self-made man in America in the hotel business, their number is diminishing. Hotels in America have developed rapidly; capital was invested which nobody would have dreamed of investing in hotels in Europe. The average hotel man in America therefore is of better social standing than him of Europe. The same applies to the heads of departments, clerks stewards, or head-waiters. They are all regarded and treated as men and not as a flunkeys, in business and out of business, as long as they play the game. But quite apart from that, the American hotel being better organized, than most European hotels, the hotel man need not work as a waiter or as a cook in order to get a thorough knowledge of his business. The back part of any hotel will give him ample opportunity for mastering many little things essential success as a hotel keeper. The steward's department which runs the kitchen and does all the catering, has developed into an institution like a bank or a post-office in England. They keep the same books, and store the same goods practically in the same way all over the States.

An American hotel proprietor will tell you exactly the horse-power of his electric plant, the latest achievements in his new plumbing fixtures; he will be able to draw a diagram of his new ventilators, and explain to you how much electric power is saved by the hour, minutes and seconds, and he will also know the price he is paying for his cabbage. How the cabbage is cooked: that he leaves to his *chef* who is paid like a prince; and *how* to serve the cabbage; that is entrusted to the head-waiter, who, by the way, has also no cause to complain about his revenue. Heads of departments are more independent in American hotels than in any other hotels in the world. This style of keeping hotels developed places—the biggest in the world,—but it will not quite suit a Frenchman, Englishman, German and other continentals, unless he has lived for a time in America and got used to American ways.

In Japanese hotels American influence is great, which may be justified by the fact that fifty per cent of our visitors are Americans. But it would not be advisable to follow strictly American customs. Imagine yourself in the place of the hotel manager who some morning meets a continental tourist that has just discovered that his shoes, left outside of the door, were not cleaned; and he calmly points out that his hotel is run on American principles and guests have to clean their foot gear themselves. On the other hand, the same continental tourist, after the boy has been summoned, and the shoes duly cleaned, and his anger subsided, will go to find a cigar-stand in the lobby; and if he has acquired the obnoxious habit of drinking cocktails, he will also be pleased to note that the best bar-boy of the hotel is a graduate of an American School and mixes and shakes in true yankee-fashion, and he will soon stop pooh-poohing the American hotel. German guests will appreciate cold beer, and will not demand ice-water, but you must have both ready in this country.

Altogether you must try to please every nationality under the sun. The ideal hotel in Japan ought to have turkey on the bill of fare and a dance in the evening of the Fouth of July; ten days later or on the fourteenth, the French tricolor should be displayed and the band ought to strike up the "Marseillaise" and a "*Menu speciale*" should be provided on the same day; and there also

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should be a "Festessen," plenty of beer and champagne on the Kaiser's birthday.

All this for the simple reason that a leading hotel in a big Japanese city becomes naturally the social center of foreigners residing in Japan. These foreigners come from different countries, and therefore it would not do to make your hotel typically continental, English or American. It should be cosmopolitan on account of the tourist trade also, a sort of happy gobetween. You can not imagine for a moment how difficult this is. Take the *menu* for instance; the Germans do not like "*boillabaisse*," and the English don't care for sauerkraut and sausages. If there is too much roast beef, mutton and mint sauce on the bill of fare the French protest. The Japanese guests side in most cases with the country where they have spent most time.

As far as tourists are concerned, they are more easily pleased in most cases. The hotels of to-day are by no means *Hotel de Luxe*, but the charges are also accordingly lower than those of the leading hotels in Europe and America. And above all, hotels are homes for the tourist. The tired tourist, who is far from home and kin is grateful to return to his temporary "home" after the day's sightseeing, and find a quiet lounge, a cosy corner in the dining-room where he need not dress for dinner, unless he wants to. The buildings themselves will not impress you from the outside; and within, they are full of discord and incongrousness. Design too, is out of date and uneconomical to operate. Guest rooms are painfully devoid of Japanese atmosphere with the exception of a screen, one or two *Kakemono* and a pot with a dwarf tree. Sometimes you will find a picture of the battle of Napoleon and portraits of some European statesmen, hanging on the wall. Imagine a patriotic Frenchman waking up on a beautiful spring morning and perceiving on the wall opposite the grained features of Bismarck glorified by the similing sun! He won't tell you anything about the picture, but he will dress up, go down to the office, and complain that he rang the bell twice and nobody answered and that the breakfast coffee was rather weak. Try to make friends with him as hard as you please, but he won't talk to you any more. And all this trouble on account on Bismarck.

How hotels are going to develop in this country, the next few years will show. Plans are ready for a hotel in the capital with three hundred guest-rooms, restaurant, grill-room, roof-garden, ball-room, banqueting halls and numerous private dining-rooms, which when erected will proudly rank among the greatest hotels in the world. This example will be followed in the near future, in other cities, old buildings giving way to new. And then the country hotels must not be neglected. Beautiful regions there are all over the country, not only in familiar places but also out of the way in unbeaten tracks. With the popular use of motor-cars, the building of light railways, backed by such an influential organ as the Japan Tourist Bureau, these regions must develop. What a wonderful prospect there is for tourist trade and hotel industry in Japan.

There is a general awakening among hotel men, and some thirty prominent hotels have banded together, and organized the Japan Hotel Association. Its chief object is to promote the development of hotel business in Japan and to give satisfactory accommodation and entertainment to foreign visitors to Japan and also to foster mutual cordiality among its members; to endeavor to have the members come in close touch with one another for the purpose of correcting abuses on the part of those who cater to the needs and comforts of foreign tourists; to study the means to encourage foreign visitors to Japan, and business facilities in general, and taking steps for protecting and promoting the same. There is no reason why Japan, with her rich, and beautiful country, should not become one of the most popular resorts of the world.

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SAIGYO

THE GEORGE HERBERT OF JAPAN

IN all countries the priest has ranked among the nation's greatest poets as well as among scholars; and this is as true in Japan as elsewhere. Those familiar with the history of Japanese literature can hardly think of such names as those of Ikkyu and Saigyo without being in some sense, however remote, being reminded of such priest-poets of England as Keble and Herbert. The comparison is not very close, to be sure, but the similarity obtains nevertheless; for the soul moved to music for love of the Divine Being is essentially one in all lands. Nor need the priest-poet confine himself to purely religious verse; for just as we find such poets as Donne and Herrick in Britain covering all the range of the human heart from light love-lyrics to those of profounder spirituality, so among the priest-poets of Japan the human note often transcends even the religious, which was too often in mediæval times prone to be somewhat superstitious.

It can hardly be said that Buddhism has inspired its priests to poetry in the same measure that Christianity has done in Europe; but Saigyo was a Buddhist, and his poetry is more or less suggested by the life his calling imposed. The pessimistic propensity of Buddhism does in some degree dispose the poet to flirt with that undertone of sorrow and melancholy which seems to pervade human life, the sad sweet music of humanity. Like the monasticism of the European Middle Ages Buddhism dispised and still dispises the world; and in Saigyo's day it was the custom for priests to forsake the world of men and retire to solitude and meditation. In his retirement from the common life of men Saigyo found ample opportunity for that communion with nature which is always a source of poetic impulse, though the truest and best emotive literature must ever proceed from an insight into all life, human as well as earthly. The retirement of Herbert with his friend Ferrar was so much more human in every way that we are not surprised to find his grasp of things more consonant with reality than any note struck by the poet of old Japan.

Saigyo lived toward the close of the Heian period. At first he was a *samurai* in the service of the Emperor Toba, being an officer of the Imperial Guards. Enjoying the highest confidence of his Imperial master he might have attained any degree of eminence; but he insisted on leaving off war for the peaceful life of a religious recluse. Perhaps he had sickened of the atrocities of the battle-field and, like many another, desired to forget scenes of carnage in a life of penance and prayer. At any rate he would become a priest; and a priest he became. His conversion, like Luther's was sudden and also similar. Luther was so impressed by the sudden death of a friend that he resolved on adopting a mode of life ever in readiness to depart when death summoned; and so also it was with Saigyo. He had a fellow-*samurai* of whom he was very fond. They used to meet daily and have sympathetic converse together, always

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meeting at the same place. One day however, the friend did not appear; and when Saigyo went to the home of his friend to ascertain the reason, he heard much weeping and lamentation, the mother and wife of the young *samurai* in anguish over the sudden death of their protector. Saddened by the sudden grief, Saigyo abandoned the world and devoted himself to the cause of religion. That same day when he arrived home his little girl ran out to meet him as usual, expecting the accustomed embrace from her father. Much surprised and grieved was she to find him push her aside without a word. This was his first step in breaking with wife and children, and taking to the ascetic life. These recluses of the Middle Ages seemed to regard human affection and domestic relationship but lightly, and many a happy family was broken up through a misunderstanding as to what was the world that should be forsaken. Men has not yet learned that the devil within a man is more to be feared than the devil without him. And so Saigyo gave up his wife and children and adopted the life of a Buddhist priest. He found himself tonsured and installed in the famous temple of Kishi, the *Kongobuji* on Mount Koya. His life there was at first somewhat uneventful. He made pilgrimages, like the others, to various noted shrines, and endeavored to pile up merit for the future. It is said that he covered most of the Empire in those sacred journeys. He seems to have rather liked this tramp existence, for he at last devoted his whole life to it, wandering about continually all over the country. He believed that a priest should have no settled abode, and appears to have had no difficulty or hesitation in practising his belief. With a wide bamboo hat, wearing a priest's rough habit, and a staff in his hand, he wended his way daily from place to place, an object of interest and admiration wherever he went.

It was under such circumstances that he composed most of his verse. Spent with the distance and the sun he would pause under the shade of some venerable tree and indite verses in accord with his muse, and sing them to himself as he proceeded on his way. Once he came to Kamakura, the then capital of the shoguns; and the great Yoritomo was in the seat of the mighty. The shogun, already familiar with the name and fame of Saigyo, welcomed him to Kamakura and received him in audience. After enjoying the wisdom of his conversation for some time the shogun presented him with a beautiful cat carved in silver. He accepted the gift with due grace and departed. He had not proceeded very far on his way when he met with a company of boys playing on the roadside. Seeing the cat in the priests hand, the began to new, at last calling out requesting him to give it to them.

Saigyo was not without enemies, so that his life was not altogether unworldly. There was another priest named Mongaku, who was jealous of Saigyo's renown. This priest had in his youth been a lewd fellow, and to escape from his sins had retired from the world. But when he heard of the fame of Saigyo he made unworthy remarks about him, and criticised him severely for his habit of going about composing odes and calling on people of importance, suggesting that it was not consistent with the life of a priest. One night a man called at the house of Mongaku asking for shelter; and the priest was astonished beyond measure when he learned that the name of the stranger was Saigyo. He pretended to receive the guest with every mark of respect and welcome. After Saigyo's departure Mongaku's disciples gathered around him, wanting to know how it was he so kindly received the man he hated. But Mongaku asked them how they could expect him to insult a man who was better than himself. Thus it will be seen how the character and presence of Saigyo affected those with whom he came in contact.

Saigyo's love for nature, especially in her blooming moods, may be inferred from the following poem composed in honour of the plum flower:

Negawakuba
Hana no moto nite,
Ware shinan
Sono kisaragi no
Mochizuki no koro!

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(Would that I might die under the plum blossoms in the month of February, when it is just full moon.)

Remarkable to relate the holy man had his wish; and on the 15th of the second month, when the plum trees of Japan are all opal and ivory, he passed away in the year 1198 at a ripe old age; and the anniversary of his death is still observed as a Buddhist holiday, when saints and poets assemble to contemplate all a single soul can suffer and brave in order to escape sin and not to fail of life's ideal. For that a man may be mistaken in what he deems the best means of triumph does not militate against the fact that he tried, in the best way he knew, to overcome and to prevail. It is the motive that gives to life its true value.

The little anthology comprising a collection of his poems, known as the *Yamaga-shu* or Mountain Home Collection, is like a brilliant constellation among the artificial imitations that make up most of the other poetry of that time. The standard work of poetry was the anthology known as the *Kokin-shu;* and most of the poets of the day simply essayed to copy the phrases and conceits of that collection, without any attempt at original conception or inspiration. Saigyo alone wrote and spoke from the heart. There is no fluff about his verse. Each is a precious jewel in itself. And it shines with undimmed permanence because its facets were polished by the agony of life's stress and burden. His poems are diamonds from the primal fires of nature's heart. To him poetry was not the mere amusement and pastime that it was the majority of poetasters in that day; it was an expression of life as he understood it. To the man who had abandoned home and wife and children, in pursuit of an ideal, the meaning of sacrifice was very real; and the flowers of spring as well as the red leaves of autumn, all had a message he alone could appreciate. Saigyo never used a conventional phrase, nor indeed any word, just because other poets had done so; his words are always suited to thought welling up within, and his emotion springs radium-like from the heart. There is no other Japanese poet that in this respect can compare with him except perhaps Narihira, of a still earlier time.

The following poems do something toward representing Saigyo at his best, though they lose most of their force and beauty in translation:

Tsukuzuku to
Mono wo omou ni
Ori-aware
Naru Uchisoyete
Kane-no-oto-kana!

(When deeply sunk in thought, how sorrowful to hear the distant temple bell!)

Hana no iro ni
Koe ya somuran
Uguisu no
Naku ne koto naru
Haru no akebono!

(A deeper sweetness marks the voice of the bushwarbler as he sings among the cherry blossoms at the dawn of spring!)

Yoshino yama
Kozuye no hana wo
Mishi hi yori
Kokoro wa mi ni mo
Sowazu nariniki!

(Since the day I beheld the cherry blossoms of Mount Yoshino, my soul does not go with my body!)

Nigoru beki
Iwai-no-mizu ni
Arane domo
Kumaba yadoreru
Tsuki ya sawagan!

(The water in the pebbly pool I will not dare drink, lest I disturb the moon sleeping therein).

Yomosugara
Tsuma koikanete
Naku shika no
Namida ya nobe no
Tsuyu to naru-ran!

(Throughout the night a deer was crying, all lonely for his suppose; and here this morning on the grass his tears are turned to dew!)

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WOMAN'S EDUCATION IN JAPAN

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WOMAN'S INFLUENCE IN JAPAN

By PROFESSOR S. SASSA

IN primitive times, when man knew naught of duty, doing what was right only as he was compelled, the gods had to take matters largely in their own hands; and at such a time might was right. In almost every contest physicial force was victorious. Under such conditions women, of course, were regarded as inferior to men. The brave always obtained the fair, the fair always liked the brave. The old Japanese myth about Susa-no-O-no-Mikoto slaying the huge hydra and then taking Kushi Inada Hime to wife was literally true to life. Thus for a period man continued to increase in power and prestige, while woman remained in an inferior position. Her very existence depended on the protection of man; thus she was beholden to his mercy and care.

In the *Manyōshu* anthology of ancient Japanese literature there is a story of a contest between two suitors for the hand of the same girl; they drew their swords and decided the matter there and then by trial of arms. Thus what justice there was must have been swiftly decided. It is a picture of primitive ages.

In subsequent times, as civilization began to dawn, develop and spread, the more humane side of man began to come into play. Love and tenderness commenced to affect brute force. Mental and moral force began to be felt in the affairs of life. Intellectual ability and achievement were seen to be coming into competition with physical prowess. At last there appeared on age when one who excelled in intellectual attainment, such as the poet and the prose writer, was placed even above the soldier. This stage Japan had reached in what is known as the Heian period, from the eighth to the eleventh century. In that age the strongest man still continued to win the fairest woman, but the strongest man then was not always the warrior. Quite as often he was the great councillor or the poet. Thus the Heian period has been reckoned the golden age of Japanese literature and intellectual eminence. At such a time it was not unnatural that woman should come well to the front and attain a position scarcely inferior to man.

The woman of the Heian era are still reckoned among the most illustrious that have appeared in Japanese history. They were women of a type not to be won by mere physical force; they demanded character and mental attainment in those who asked for their hand. The former position was, in fact, almost reversed; woman to some extent assumed a position above man, much as she is now doing in Europe and America, and man had largely to do her bidding. She became the intermediary of the gods, man's good angel directing him toward nobler ideals. In the *Taketori Monogatari*, the oldest piece of prose fiction in Japanese literature, this situation is quite

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evident. To gain the hand of the fair Lady Kaguya many noblemen and knights of various degrees are represented as undertaking perilous adventures at her bidding, so as to become the man of her choice. One goes after over dangerous seas in search of a matchless jewel to be found only in the gills of a dragon; another sails over distant and dangerous waters to discover a mysterious island, called *Horai* for a fire-proof robe of fur; and so, many and various are the adventures undertaken to win the fair lady's approval. Thus we have a picture of woman's supremacy that can be paralleled only in the western world of to-day. I do dot undertake to say whether it stands for progress or deterioration. All I desire to point out is that the prevailing ideals in Japan with regard to woman a thousand years ago were much the same as those now supposed to stand for the most advanced thought of Europe and America. It would be interesting to inquire how far the exaggerated notions of the west may be expected to meet with the same reaction that took place in Japan; but as the change in Japan was due more to the misfortunes of civil war than to any conscious reversion to more primitive ideals, we may suppose that so long as the war-spirit does not get the upper hand in the west, woman will continue to enjoy her present pre-eminence.

At least such is the inference one may safely draw from Japanese history. In the Helan age woman was at the zenith of her power and influence. Among the more illustrious women of the period were writers of poetry and classic prose. The *Makura-no-soshi*, a work by the lady Sei Shōnagon, is one of the finest pieces of literaure in the whole course of Japanese history. The position accorded women in that work would seem to have been one in which mere man withered at her frown and revived only at her smile. The attitude of the authoress cannot be taken as a mere arbitrary assumption. The book is a picture of women's position and influence in the beginning of the eleventh century. From the contemporary history of that time it is plain that women were so influential that they were used by the more powerful families to win precedence at Court. In those days the greatest man next to the Emperor was the Prime Minister. In the time of Sei Shōnagon his name was Michikata, and his daughter Sada-ko was Imperial Consort of the Emperor Ichijo. Sei Shōnagon was her lady-in-waiting, and therefore in a position to know the status of woman at that time. The succeeding prime minister, Michinaga, wielded the greatest influence ever exerted by one in that position at Court; and it is all attributed to the fact that three of his daughters were Imperial consorts in turn; and thus began the influence stil retained by the Fujiwara family. So satisfied was he, that he could compose a poem of sweet content which has come down to us:

This world is my world, I ween;
No cloud obscures my fair full moon!

Thus by virtue of his daughters at Court this man had his own way in everything, even to the selecting of the Heir apparent. One of these ladies, the Empress Akiko historically has been given the title of *Jōtōmon*, an honor that proves how indelibily she has impressed herself on the national history. The Empress Jingo also was not only a consummate ruler in her own right but a

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woman that all Japanese are proud to remember. Another lady of great historical eminence was Masako, wife of the shogun Yoritomo, who was in every sense a most extraordinary woman. Yet even she did not eclipse Akiko, the Empress. Not only the *Makura-no-soshi* but also the *Genji Monogatari*, written by that clever lady, Murasaki Shikibu in the 11th century, shows that the woman of that period never bowed the knee to man, certainly never in humiliation. The same fact is brought out in the laws regulating inheritance in the Heian era, when all the children of the family were given equal shares, males and famales being on exactly the same basis. Such property rights tended much to the enhancing of woman's power and prestige.

It was in fact an age when woman set the standard in everything. In many cases they were not given in marriage even, but sons were adopted into the family for the daughters that needed husbands, the men losing their family names in those of their wives. The daughters were given a separate establishment in the homestead compound, or in a country villa, whither they resorted with their husbands, the latter sallying forth by day for duty and returning promptly at night to their mistresses. It is also clear from the literature of the time that woman occupied the chief place in society. It would seem that daughters were given a position even above their mothers; for in such works as the *Genji Monogatari* there is reference to the custom of mothers supplying their daughters with clothes even after marriage. A mother's duty to her daughter ceased only with the death of the latter. Thus woman was the real lord of the house; so much so indeed that man had to be referred to in the language of that time as the "male-master;" and the servants of the lady before she had admitted a husband to her mansion, used to assume some measure of authority over the newcomer, and even say unpleasant things against him. To the husband of that day it was not 'roses, roses all the way.' He had to know what was what, and observe it, or he would have his better half after him.

But the peace and progress which marked the Heian age was rudely disturbed by the outbreak of civil war, ushering in the dark age of Japanese history, when the great families were for years locked in mortal combat for the supremacy; and during this time woman's power declined to a position from which it has not even yet fully recovered. In society, literature and art woman was quite at home; there she could be a leader. In the home as wife and mother she could easily reign as queen. But in war she was nowhere. In the bloody internecine strife that now stained the land, the heads of families had to take their part; and during their absence or on their death, woman was unequal to the duty of assuming the headship of the house; the head had to be one who could fight and protect the family if necessary. Consequently grew up the custom of appointing the elder son to this position. He took full advantage of his newly acquired authority; the whole family including his mother, brothers and sisters had to obey him and abide by his rule. He inherited the estate, and the rest of the household were his subjects. The new code sometimes to led to relations that were absurd, when it happened, for instance, that an uncle become the subject of his nephew. Thus arbitrary convention and the rule of brute force were rescussiated by the recrudescence of war, and civilization received a serious setback. From that time woman once more ceased to attract much notice. Here and there was evidence that she could not be completely suppressed. There were always a few women who possessed their souls, and made their force of character nobly felt. It may be that woman was, under the circumstances more eclipsed than dethroned; for we read in the laws of the Kamakura period, the era of military rule, that "if a husband deserts his wife, the latter shall have all rights over the property of her husband."

One of the most interesting pieces of evidence supporting the view that woman never wholly lost her high place in the Japanese society of the dark age, is a story in the *Adzuma Kagami*, which has

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reference to what might be regarded, perhaps, as a breach-of-promise case. The man in the case broke his vows of marriage, and was found living with another woman. The jilted lady brought her case before the shogun. The man, as usual, blamed the woman. At the judicial examination he pleaded that his wife had been immodest, which the deserted lady warmly denied. It was the custom under such circumstances in those days for the woman to be ordered to shut herself up for seven days and nights in some gloomy temple and seek the judgement of the gods. If nothing happened to her, she was assumed innocent, and decision was rendered accordingly. The woman in the case mentioned was commanded by the court to shut herself up in the temple after the accustomed manner. She did so. Nothing happened to her. The verdict was in her favour; and the judge sentenced the man to hand over all his property to the woman, and directed that her heir was to be her elder son. Here it is clear that the rights of woman were well recognized even in the most unlikely ages of Japanese history. Of course her position was nothing to what it had been in the Heian era. It was tolerable, though man now had the supreme power over her.

With the disintegration of social forces and the break up of the old civilization which ensued upon the age of civil war, a period of fierce will-force succeeded the age of delicate conception and elevated sentiment, the age of culture. The last light gleaming out from the departing age of Heian culture was the *Tsure-dzure-gusa*, written by Kenko; but even in this we can discover the germs of the evil that led to the outburst of long-continued strife and the régime of unrestrained will and wild passion. Even after the peace that followed upon centuries of strife, woman never regained her former high place in the national mind. The age of peace was inaugurated by the Tokugawa shogunate. But with the increase of Confucian studies that become a marked feature of the Tokugawa period, woman had little hope of due consideration; for Confucianism gives woman a low place in the scheme of civilization. Against Buddhism she had also to contend; for the religion taught man to regard woman as one of the many evils of life, and warned him against love of her, as the way to hell. All sex relations were to be looked upon as evil. Thus Buddhism never attempted any rational explanation as to the natural relation of man to woman. Woman was consequently pushed into an unfair position, where she was an object of speculation and suspicion. The only certain teaching was that of Confucianism; and that was to the effect that man was the lord and woman the weaker vessel. This teaching naturally proved acceptable to the military class that had now assumed the predominance; and owing to the power and influence of that class, the prevailing sentiment as to woman soon spread among the merchants and lower classes also.

This extreme view of woman's position as compared with that which obtained in the Heian era, is nowhere more vigorously expressed than in the work of Yekiken Kaibara in his *Onna-daigaku*, or Golden Rules for Female Virtue. Up until this time the extreme view against woman had not obtained very extensively among the farmers and merchant class. With them the eldest son had not hitherto invariably claimed precedence. And when their daughters were given in marriage they always commanded a certain dowry. So carefully had this custom to be observed that if a farmer could not afford a dowry he was obliged to have a small silver box made in which he placed a few tiny pebbles and pieces of tile, the box to be carried before her by two porters on her way to the home of her husband, to symbolize her worth to the man of her choice. The rapid decline of this custom in the Tokugawa era shows how the influence of Confucianism had spread and how widely the teaching of Kaibara was taking effect. Soon it came to be said that the woman who required a dowry to make her of value, could not be of much worth personally. Thus militarism and Confucianism united in the suppression of woman, and one of the most influential

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books of the time backed up the suppression.

There is no doubt that had the Heian attitude toward woman continued unbroken down to the present day, the position of the Japanese woman would have been in on way inferior, if not superior, to her European sister. It is an old saying that first thoughts are sometimes best, and this is undoubtedly true of Japan, in regard to woman. To take the views of woman that appear in Japanese literature between the Heian and the earlier Tokugawa period, as representative of Japan, would be a great error. The view that prevailed during the period of our highest culture must be the most representative. Some of our people who come back from abroad talking of the position of western woman as a new thing much to be desired in Japan, show their ignorance of their own history; for the western view is no other than the view that has been in Japan for more than a thousand years even when the women of Europe were in ignorance and low civilization, except that during the régime of militarism and perverted religion it has become obscured and suppressed. We have every confidence that it will not be any very great length of time before the Japanese woman will again come to her own. What is the good of all this talk about the New Woman, if it does not mean as much? The day when woman can be regarded as the private property of man in this country has forever passed away. It remains now for her to assume the position that is open to her, and be what she was in the Heian era.

The one thing that we do not want woman to do is to ape man. We expect her to be herself, to occupy a position and command an influence without competing with men in the realm of labour and manly activity. Though the rights of men and women are equal, there is a limit in their relations. There are duties and activities proper to men, and also duties and activities proper only to women. They should not trespass on each other's preserves. Sex itself marks a line between them which they are in duty bound to respect. Any encouragement to movements that tend to destory the proper sphere of woman and prejudice her against motherhood and family life are pernicious and must be opposed. The relations between the sexes are wholesome and right only as they make for the good of the family and of society in general. Man and woman should be mutually helpful toward this end. Every effort of woman to eclipse and supplant man in the realm of human activity usually his doomed to affect society unfavorably. Both men and women are equally bound to be and do nothing but what is helpful to the common life. They have quite enough rights and opportunities in common not to want to trespass on each other's spheres. The main realm of woman must be in the home; that of man outside. Exceptional social and industrial circumstances may at times prevent this ideal being always and everywhere closely honoured; but such should be the exception and not the rule. In so far as such exceptions tend to predominate in any community, society there will deteriorate. In proportion as men and women respond only to the duties that nature and evolution have marked out for them, will society be sane and wholesome, and the progress of mankind be assured.

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MARQUIS AND MARCHIONESS KURODA, RECENTLY MARRIED

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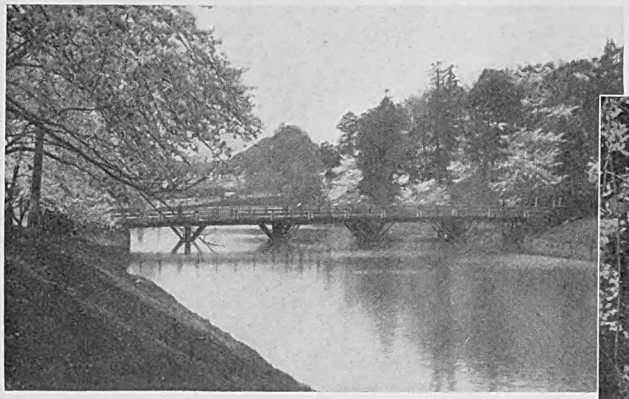

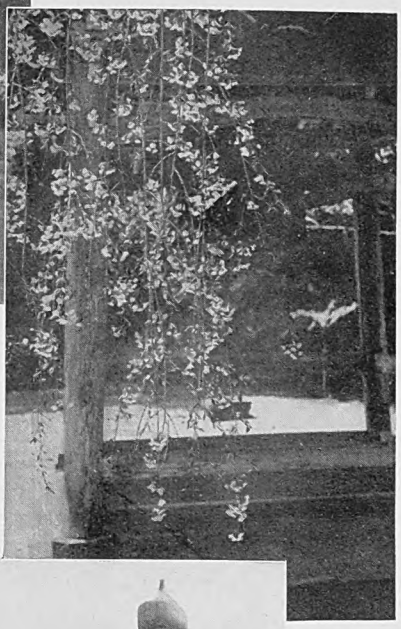

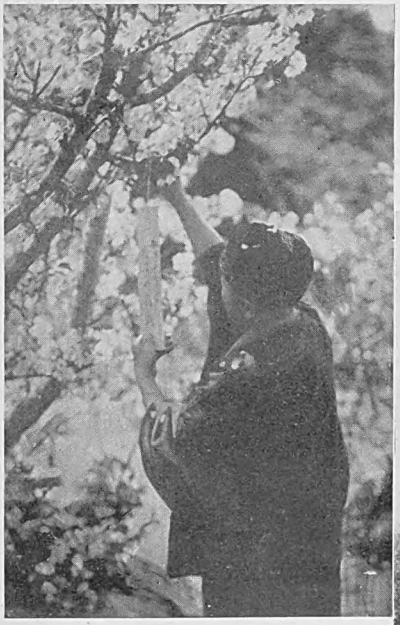

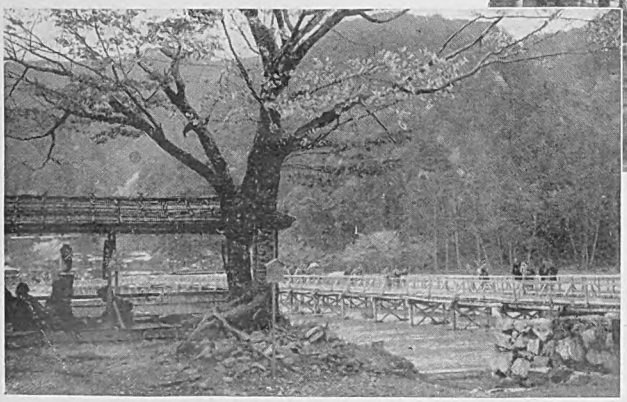

JAPANESE CHERRY BLOSSOMS

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JAPANESE CHERRY BLOSSOMS

By DR. Y. HAGA

(IMPERIAL UNIVERSITY, TOKYO)

THE Japanese word for flower or blossom is *hana*, and the same word is used for "nose"; for as the nose is the most prominent part of the face, so the blossom is the most conspicuous feature of a tree or plant. Now, the word *hana* when used without qualification in Japan always means the cherry blossom a clear indication that the cherry is the most prominent flower the nation knows. The ancestors of Japan from the remotest times were accustomed to call the cherry blossom *hana kuwashi sakura*, or the beautiful flower of the cherry, showing how favorably they were impressed by its appearance. A favorite pillow-word for evening up the measure in poetry was the phrase, "*sakura* flower of flowers," and so the other familiar phrase, *ko-no-hama*, always meant the cherry blossom. In short the cherry was *the* flower of Japan, as compared with all other mere blossoms. So exquistie a creation of beauty naturally in time came to be impersonated; and Japanese history is run through as with a golden thread by such phrases as *kono-hana sakura hime*, or the Cherry Blossom Lady. From Japanese mythology it would be easy to show that from the beginning the cherry flower became a symbol of the Land of the Rising Sun, because of their mutual loveliness. In the oldest Japanese anthology, the *Manyōshu*, there are numerous references to the beauty of the cherry blossom. In the year 412 the Emperor Ingyo composed a poem on the fair cherry blossom and dedicated it to his beautiful consort, the Lady Sotoōri, a copy of which may be read in the JAPAN MAGAZINE for April, 1910.

The origin of the word *sakura*, or cherry, is itself suggestive; for it comes from the root, *saku*, to sprout of bloom. The word *sakabae* means flourishing, or successful. It will be seen therefore that the word *sakura* has influenced the language and life of the nation, being associated with all that is beautiful, prosperous and happy. Saké, the national wine, is also from the same root, having the same effect on the body as the sight of the cherry blossom on the eye. Thus wine, woman and the cherry blossom have gone together as suggestive of beauty and happiness in Japanese history and civilization. All the classical literature of Japan is full of references to the cherry blossom as emblematic of everything ideal in connection with Japanese life and character. The poet Motoōri in an exquisite stanza says:

Shikishima no
Yamato-gokoro wo
Hito towaba
Asahi ni niou
Yama-sakura-bana!

(If any one desires to know the heart of Japan, let him gaze at the blossom of the

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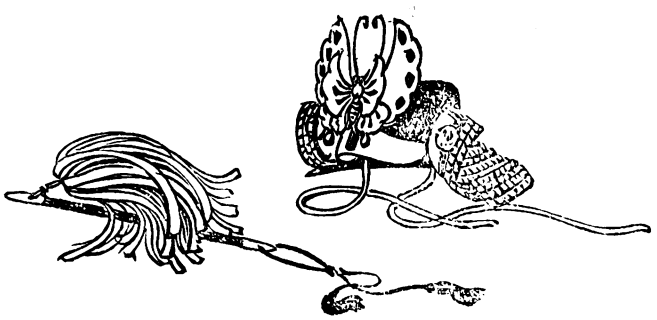
mountain cherry, exhaling its fragrance in the morning sun.)

And so the Japanese proverb says: The cherry is the first among flowers as the *samurai* is the first among men.

From very early times the cherry was made an object of devotion by the Imperial Court. Feasts were given under imperial auspices in honour of the blossom and poems composed in admiration of its beauty. From this originated the flower-viewing parties that are still a pleasing feature of Japanese society in the spring time. *Sakura-gari*, or cherry-hunting, is a custom observed by rich and poor alike, when all go out in crowds to pic-nic under and admire the filmy-misted petals. The children are thus taught to admire the cherry blossom from earliest infancy, and at least one day in the year will be rocked to sleep under its opal beauty. That the cherry blossoms have a moral influence on the Japanese the people themselves have no doubt. The regent Yoshifusa has a poem which makes reference to one whose heart was purified by gazing at the cherry tree in full bloom.

The cherry is simple in colour and odour, and harmonizes well with Japanese conceptions of what is dignified and fair. Japan is a land of blue sky and clear water, a land of gayety and openness. The cherry blossom adorns with equal propriety retired recesses and populous quarters. It blossom in later spring when the days are overcast and luckewarm, a season of flower-time cloudiness. At night the modest moon shines through the misty air on the still purer mist-world of cherry blossoms, and all is suggestive of mildness and calm. Through each day the rugged angles of nature are bathed in a soft pearl cloud of bloom. Like human life, its season is brief and then it passes away as cheerfully as it came. It suggests that cleanliness and purity which every true Japanese loves and lives. Like the true man it is ready to die when the time comes, and is as fair in death as in life. Thus the cherry blossom has ever been a symbol of loyalty, its fair form ever adorning the sword of the *samurai*, and proving a favourite symbol everywhere.

About the cherry all Japanese cherish a sentiment unknown to people of the West. In the ancient days when the Emperor resolved to remove the Imperial capital from Nara to Kyoto, the order was given to transplant the beautiful trees that bore double cherry blossoms, but the people of Nara were so displeased that they raised a great agitation, which only pleased the Emperor, who had not realized the extent to which the people loved their cherry blossoms. Great men have been known to offer prayers to Heaven that the life of the cherry blossom might be prolonged in season. When the maker of sweet meats wants to make a dish that will sell well he calls it *sakura-mochi*, *sakura-dako*, or some name associated with the cherry, for then no one can resist trying it.



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Around the Hibachi

YOSÉ TALES

AS is well expressed in the old saying, plated gold soon comes off; so one can always do well what he knows little about. A seller of sweet wine was making his usual rounds, with his two tall boxes suspended over his shoulders on a pole. Under the wine was a hot charcoal fire to keep it warm and palatable for his customers on so chilly a day; and he kept calling out at intervals: "Wine, wine, sweet wine!"

Two wags were seen coming up the street from the opposite side. On hearing the cry of the wine-seller, one of them called out: "It's hot, is'nt it?"

"Yes, "responded the vendor," quite hot."

"Then why not go into the shade and sit down," said the wag.

"You are quite a clever fellow," said the other wag to his companion. "Next time we come across a sweet-wine seller I will try your game on him for a joke." Just then they met another sweet-wine vendor coming up the street. He was calling out as usual: "Wine, wine, sweet-wine, hot!"

"Oi, oi," cried the wag; "You say it is hot? It is hot, isn't it?"

"Just the right temperature!" answered the old man. As this answer could not be applied to the weather, the fellow had to buy a cup of the wine, and share it with his companion.

A similar story is told in connection with a *soba* vendor. *Soba* is a kind of macaroni made from buckwheat. A fellow going along the street saw the *soba* seller coming and said; "*Sobaya san;*" "Yes," answered the *soba* man; Did you call?" "I remarked that it is very cold, isn't it?" said the fellow. "Yes, indeed," responded the *sobaya*, very cold."

"It must be hard going your rounds in such cold weather," the fellow went on sympathetically. "I see your business name or motto is 'A Great Hit'; I rather like that, so I will order a bowl of *soba*. Make it good and hot. O, you have it prepared already. My, but you were quick about it. Well, what one wants to eat one wants quickly; so it's all right. And what a magnificent china bowl to put it in. Food tastes all the better for having a nice dish to eat it from, even if the contents be not best. Um! but it tastes good! What nice, thin, light *soba!* I never care for thick *soba*, though some recommend it. Give me the thin every time! At the famous *soba* restaurant, *Nagasaka*, they always have it that way. The

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flavour of the sauce you make is fine, too! I don't see how you can make much profit on such sales as you do," bowed. "The measuring is a real office so too, much of real glutton. Well, I must say it is nothing but bother, the real thing; nothing else—you [illegible] should like to have more [illegible] of overeating."

The soba vendor was in by this time this praise, and eagerly held out [illegible] for the price.

"I having nothing but small coin, said the man, "so look out your hand well and make no mistake in your change."

"Very good," assented the soba-man.

"One, two, three, four, five, seven, eight—O, by the way, what time is it?"

"Nine sir," said the soba-man.

"Ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen. Three cash [illegible] good night! As I before the man could think what had happened the fellow was out of sight. Another fellow who heard how the soba-man had been served, thought he would try the same trick; and so when he met a soba-man on the street one night he began in the same way:

"O, el, Sobaya san!"

"Yes sir!"

"It's cold tonight, isn't it?"

"Well, no, not so cold as usual!"

"Give me a bowl of soba, please!"

"Very good, sir!"

"I like your [illegible] noodles: A Great

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flavour of the sauce you make is fine, too! I don't see how you can make much profit on such *soba* at 16 mon a bowl. The flavouring is real *chickwa* too, made of real gluten. Well, I must say it is nothing but honest to use the real thing; nothing sham about you. I should like to have more but I am afraid of overeating."

The *soba* vendor was highly elated at this praise, and eagerly held out a hand for the price.

"I having nothing but small coin, said the man, "so hold out your hand well and make no mistake in counting it."

"Very good," assented the *sobaya.*

"One, two, three, four, five, six, seven, eight,—O, by the way, what time is it?"

"Nine sir," said the *sobaya.*

"Ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen; three you are! Good night!" And before the man could think what had happened the fellow was out of sight. Another fellow who heard how the *sobaya* had been served, thought he would try the same trick; and so when he met a *sobaya* on the street one night he began in the same way: "Oi, oi, *Sobaya san!*"

"Yes, sir!"

"It's cold tonight, isn't it?"

"Well, no, not so cold as usual!

"Give me a bowl of *soba*, please!"

"Very good, sir!"

"I like your business motto: 'A Great Hit;—no, '*Maruya*,' A Round House,' it is, isn't it? Ah, that is not bad; *round* means socially adroit, I suppose; an affable man of business. O, you have the *soba* ready so soon? Well, *soba* men should be alert. Good dishes make food taste fine. Some vendors have very poor china, and dirty at that, but yours is,—well, yes, dirtier than most, I must admit. But the *soba* is all right, isn't? Others, have that thick, cheap, nasty *soba*, but yours is thi-thi-thi-well, no, not exactly thin, but a bit stout, I must say. At any rate it is different. And the sauce too, it has a flavor, well,—too salty, I have to own; but the material seems good. I should like to try another bowl but I might make myself ill, so I will pay you now. As the coins are all small copper, be careful to count them and have no mistake."

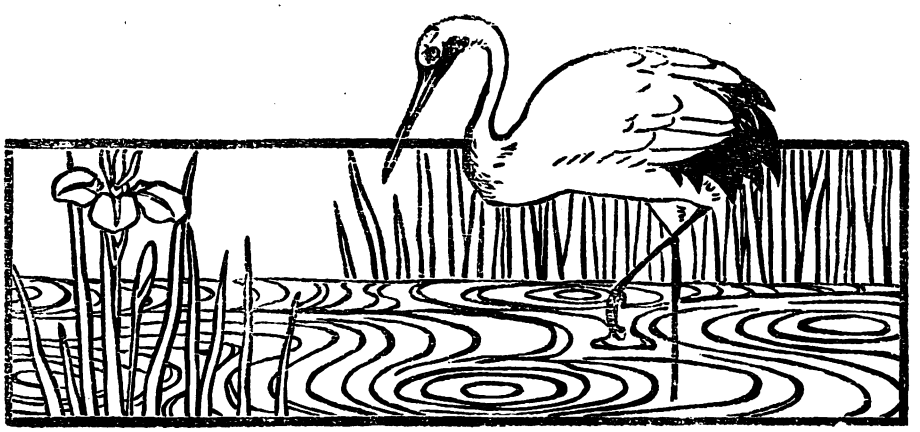
"Thank you, sir," said the vendor, holding out his palm.

"What a huge fist you have! well, one, two, three, four, five, six, seven, eight, nine,—O, by the way, what time is it?"

"It is six, sir."

"Seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen."

"Thanks, ever so much," and the *sobaya* proceeded on his way and was lost in the darkness before the fellow had realized his mistake.



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SECRET OF JAPAN'S PROGRESS

By SOICHI NAGAMATSU, B. C. L.

THE marvellous progress Japan has witnessed during the last fifty years may in great part be attributed to a simultaneous development of the democratic spirit with general growth in education. With the Restoration came the breaking down of barriers between class and rank, and the doors of opportunity were opened to all. Of course the real secret of national progress must to some extent be found in the character of the Japanese race, but this could not have accomplished what has been done unless a proper environment had been created. Left uncultivated, a thousand acres of even the most fertile soil will not produce a bushell of grain: it is the cultivation, as well as the nature of the soil, that decides the result.

With the establishment of an efficient national system of education large numbers of the lower classes began to stream into the ranks of educated and intelligent citizens, and soon was created a class to whom the nation owes much of its subsequent progress. It is, however, a significant comment on Japanese civilization that in the earlier days, even before the establishment of any national system of education, Japan had so many great men of heroic mould and unexampled character, so strongly charged with the modern spirit as to be able to bring about the Restoration and establish a constitutional Empire. Still more remarkable is it that such a government could have found a people ready to fall in with the new régime and rise fully to the new order of things. That the Japanese, whom western nations were wont to regard as but half civilized, could thus respond to modernity with efficiency and appreciation, deserves careful study, if one is to determine the secret of Japan's progress. What then was the system and what the spirit that produced these Meiji heroes upon whom the nation had to depend for its re-establishment on a modern basis?

In the first place it must be understood that Japan was not so ignorant of world-thought before the Restoration as some historians have fancied. For centuries, even from the time of the Ashikaga shoguns, her doors had been open to foreigners, and many Europeans had been coming and going for the purpose of business or religion. The Portuguese in 1541 and the Spanish and the Dutch as well as the English, all in succession, had carried on considerable commerce in Japan, while under the Jesuit missionaries hundreds and thousands of Japanese become Christians and were strongly impregnated with western ideas. These Christians included even some of the more influential feudal lords. In the hands of the Spaniards and the Dutch foreign commerce reached a very high degree of prosperity. At that time it is quite evident Japan had no idea of opposing either foreign commerce or foreign religious propaganda. But the religious propagandists abused their privileges and

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SOCIETY OF JAPAN'S
PECULIARITY

by JOSEPH HARRIS HOLT

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endangered the national government, and in the end came into clash with the authorities. The Japanese authorities in the grew suspicious of political ambitions on the part of the foreigners, and this suspicion was confirmed by reports supplied by the Dutch traders. To avoid the supposed conspiracy the *Bakufu* determined on the expulsion of the Portuguese and Spaniards. This involved servere religious persecution, and led to the formation of a plot by the Christians in Kyushu, when a number of them shut themselves up in the castle of Shimabara and defied the authorities. After that the propagation of the foreign religion was strictly prohibited and all missionaries were banished from the country. In time all foreigners were placed under the ban, and all ports were closed except Nagasaki, where the Dutch were permitted to trade at Deshima. For years onward the whole Japanese nation was in constant fear of foreigners, especially of those adhering to the Roman Catholic faith.

Japan thus remained closed to the outside world until the latter half of the nineteenth century when the British and French began to take a renewed interest in Far Eastern commerce, and the *Kurofune*, or black ships, began to be seen along the coasts of Japan. The opium war in China, involving, an attack on Peking by the forces of England and France, awoke the people of the whole Far East. Russian ships commenced to cruise about northern Japan, creating immense excitement among the population. It is not to be wondered at that the Japanese, who had no conception of the meaning and importance of foreign commerce, should have supposed that the main ambition of these foreign intruders was political and territorial. The mind of the whole nation was in a fever; it was believed that Japan stood on the mouth of a crater. Consequently when Commodore Perry arrived and requested admission the nation was in a quandry, and the excitement was extreme. The country at that time was so divided up under the rival influence of some 250 *daimyo* that a united opinion was most difficult to obtain; for each was semi-independent and each had his own interests and his own opinion to consider. This naturally led the people to turn away from so unrepresentative a national authority as the *Bakufu* and to think of the real source of authority in the Imperial Ruler at Kyoto. The attempt of the *Bakufu* to settle with Commodore Perry without due consultation with the central Power at Kyoto aroused the nation to the anomaly of its government, and soon there was an almost universal demand for the Restoration.

But the political reorganization of the nation was simble compared with the social; for above ninety per cent of the people were in a state of semi-slavery as serfs of the *daimyo*. With merchants and traders and artisans the farmers were classed as without status, the *samurai* being the only respectable citizens. Therefore even under the most perfect government the possibility of creating conditions of modern progress might appear rather remote. But the awakening of the democratic spirit in Japan was not due, as in Europe, to the oppression of overlords, but to the fear of foreign invasion and the need of being alive to national interests for the protection of home and country. That is one reason why the revolution in Japan was accomplished without bloodshed. This is further seen in the fact that some of the greatest leaders in the movement against the *Bakufu* were members of the Shogun's government itself, and afterwards were foremost as leaders in the new régime after the Restoration. These great men also took the lead in promoting education and equal opportunities for all to get enlightenment.

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And so in the second year of Meiji the order was issued for the establishment of primary schools open to the whole nation. Thus at once the children of farmers, artisants, merchants, *samurai* and all others were placed on a level of opportunity, and three years later education was made compulsory. More than 50,000 children at once responded to the opportunity offered; subsequently a system of secondary education was established; and thus the progress of education has gone on until now more than 95 per cent. of Japanese children of school age are at school. Not only the national education, but the conscription system also assisted in promoting a feeling of equality and the democratic spirit. Hitherto all military service had been hereditary; but now every ablebodied man could have the honour defending his country; and he could share the glory reserved in the past for *samurai* and other heroes. The fear that the rustic sons of toil would not make soldiers equal to the hereditary clans, was banished by the Satsuma rebellion, when the farmers' boys won renown in the foremost of the fight for the Empire. The same glory attended their progress on the fields of Manchuria and in the naval battles with Russia. Both in the army and navy to-day all advance and progress for the individual depend on his own diligence and achievement.

But how was it that the people were found able to respond with such facility to the arrangements of a wise and able government? During the more than 250 years of peace which the empire enjoyed under the Tokugawa régime great cities, like Yedo, Osaka, Sakai and Nagasaki, after the manner of the "free" cities of Europe, gained great power, and among their citizens a democratic spirit had slowly grown up, coupled with an intelligence and freedom beyond other parts of the population. This wealth and intelligence had a great influence over the surrounding country and led the people in taking advantage of the new opportunities offered by the Restoration. Even the great *daimyo* had become debtors to some of these merchants, whose families set the fashion of the community. In this way every large business center had a democratic influence that tended to overshadow even the feudal splender of the *daimyo*, making the higher depend on the lower to a great extent, financially at least. These business magnates not only had great influence among the people around them, but they maintained private schools and had their own and the children of their dependents well educated. Thus a thirst for education had been created long before the national system of education had been established. Many of the young men thus educated were among the first to start for Europe to learn something of the outside would and gain the latest modern education. The rise of various universities at home opened further doors of opportunity to the youth of Japan, where the poorest had the same chance as the wealthiest to show what they were made of. As they graduated positions suited to their ability were awaiting them, and this encouraged others. For students absolutely penniless funds were established to help those through their college courses. Almost every district has some sort of educational fund to assist promising applicants. Thus all were put on the same level of opportunity; no one advanced by virtue of rank or class, but only on his merits: and all the higher ranks and classes were open even to the lowest, provided merit deserved it. Some of the nobles and princes of modern Japan have risen from the ranks of the common people. In what other land has the common man the opportunity of becoming even a Prince on his own merit? Thus both socially and politically all the people were placed on a level and given the chance to create for themselves their own future. This is why Japan has made such wonderful progress in the last half century. And this progress will undoubtedly be maintained. With her excellent system of education and her growing spirit of democracy Japan will continue to honour the principle of equal opportunity for all; and her development in the future will continue to be as rapid and effective as it has been in the past.

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MIYAJIMA!

Oh! fairest jewel of the sea,
Miyajima! I sing of thee!
Thou, whom the gods have truly blest.
How stately in thy cave of rest,
Surrounded by thy daughters fair—
The pines-clad sentinls guard thee there.

How beautiful thy glens and streams
When through thy groves the sunlight streams;
A calm, sweet, silence all pervades
Thy sanctified paths and glades;
Thy timid deer in freedom bound,
Secure from huntsman and the ruthless hound.

But wondrous vision of them all!
Thy "torii" towers, quaint and tall
Amid the sea—and as the sun
Sinks in the west, his day's work done,
A crimson glow steals o'er thy hills,
And with sweet radiance all thy bosom fills.

Soon o'er thy form the shadows fall,
And hark! I hear the temple's call
Which summons all to take their rest,
The sacred crow his tree-top nest;
Lo! thou, fair Itsukushima
Art sleeping now beneath the glistening star.

As morning breaks, sweet nature's pen
Draws out thy landscape fresh again;
And every passing hour of light
Reveals an added, rare delight.
Miyajima! oh wondrous isle
Thy beauty no man may defile.
Through all the age of change and strain
Thou! calm, secure, majestic shalt remain.

—*Rex Hoagson.*

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CURRENT JAPANESE THOUGHT

By THE EDITOR

Our Anniversary Cover

No doubt most of our readers will be interested in the masterpiece of art reproduced on the new cover of our fifth anniversary number of the *Japan Magazine*. It is from the brush of the famous artist Shoen Ikeda, and was painted specially for this number of the magazine. The lady comes of a long line of artists whose triumphs have delighted Japan for many generation. Shoen Ikeda is particularly distinguished as a portrait painter, and this depiction of the beauty of Japanese girlhood is, in the original at least, a thing of beauty and a joy forever. One cannot wonder that at the annual exhibition of Japanese paintings under the auspices of the Department of Education the pieces by this lady are always at a premium. There are few artists whose works are charged with so much of the genius and personality of the author; and all her portraits have a delightfully modern air, while preserving all that is admirable in the woman of former times. Her husband, Terukata Ikeda, is also a painter of some note, and was a disciple of her former teacher, Toshikata Midzuno. This pair of happy artsts live an ideal existence in devotion to their life work as interpreters of beauty. Both Mr. and Mrs. Ikeda are among the most appreciated members of the more select art circles of Tokyo.

A Striking Contrast

America's army of unemployed forms a striking contrast to Japan where the labourer has not yet begun to complain of having nothing to do. All American cities tell of an uncommonly large number of men out of work and of unusual efforts to provide for them. In New York, Chicago, St. Louis and San Francisco they marched in armies, many thousand strong and claimed the charity of the citizens. Municipal lodging houses and temporary shelters were filled to overflowing. The bread-lines were long and revenous. The public was kind. It went on the principle that work should be found for those willing to work. And so arrangements were made in many cities and the unemployed were called upon to go to work. The results were astonishing. Most of these unencumbered gentry showed an extraordinary spirit of pride and independence, being most particular as the nature of the work they were offered, and complaining of the quality of the food given them. They practically demanded all the comforts of home at public expense. At Portland 500 men who said they were out of work were offering something to do and only 50 applied for it, of whom but 12 turned up for duty. Seven of the 12 quit during the first hour. At San Francisco the number of unemployed was 15,000. They marched in an army through the warmer parts of the state, terrorizing the communities through which they passed. The Government arranged to furnish them with work in using the pick

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and shovel in road building. But only 800, or 6 per cent. appeared for work. Citizens of the city by the Golden Gate have been amusing themselves watching parades of these unemployed, and their escapades with the police. A citizen's committee offered finally to employ them at 20 cents an hour each, but they refused, demanding $ 3.00 for eight hours. The scenes in San Francisco were repeated on a smaller scale in many other Pacific Coast cities.

Now the most remarkable thing about this very remarkable phenomenon of Western civilization, which is in such deadly fear of being contaminated by orientals, is that very few of the unemployed were really in want of work and not one of them was an oriental. We would especially emphasize the fact that no Japanese were to be found among them. In other words, they represented the European army which California prefers to the honest and industrious citizens of Nippon. There is, of course, no accounting for the tastes of some people, and the blindness of others to their own good; but it seems to us that the Japanese are infinite preferable as immigrants to the races that produce these armies of unemployed for the diversion of American cities. If an army of Japanese unemployed appeared in San Francisco we wonder what would be said! What a howl of racial arguments would go up! Yet this army of idlers that has been menacing American civilization for months, also involves a race question, with which the oriental question is as nothing. America will never be troubled by a mob of Japanese parading the streets in wilful idleness. She cannot say as much for any of the other races she welcomes to her shores. Yet she is afraid the Japanese will foment a labour problem, and others are quite safe. We have been among the Japanese some years and have witnessed nothing like this. We invite the ruling authorities in California to come over to dangerous Japan and learn how to manage 65,000,000 of people without having the extra diversion of looking after the unemployed.

Late Prince Sanjo In the demise of Prince Sanjo there passed away the head of one of the most honoured families of the nation. To those of us who were privileged to know the late Prince he was a man of gracious manners and prepossessing personally, the flowers of Japanese manhood and civilization. The worthy son of a still more illustrious father, the late Prince inherited no small responsibility in maintaining the family name; for Sanjo is indeed a great name to live up to. The father of the late lamented Prince was one of the most distinguished of the earlier Elder Statesmen. He it was who took the lead in successfully bringing about the Meiji Restoration, and enjoyed the confidence of the lale Emperor as few of even in the Imperial councillors have done. Prince Saneyoshi Sanjo was one of famous five whose names will shine immortal on the pages modern Japanese history: Saigo, Okubo, Kido, Iwakura and Sanjo. In recognition of his magnificent services in the work of bringing about the Restoration the Emperor Meiji made him a prince of the Realm. The Sanjos are descendands of the great Fujiwara family founded in the eleventh century. When the first Prince Sanjo passed away in 1891, lamented by the entire nation, he was succeeded by his second son and

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heir, Prince Kimiyoshi Sanjo, whose death the nation has now to mourn. His early demise at the age of forty is an irreparable bereavement. Among the many fine specimens of manhood to be found among the Japanese the late Prince was one of the noblest. The late Prince was in many respects a personage of distinguished accomplishments. In painting, poetry and art generally he had few if any equals among amateurs, and even few professionals could rival him. After graduating from the Peers' College he took up various private studies underclass tutors, an both he and the Princess were deeply interested in modern languages especially English and German, in which they made great progress. As a member of the House of Peers the late Prince took much interest national affairs, as his father before him had done. For eminent services rendered in connection with the Russo-Japanese War the Emperor Meiji decorated Prince Sanjo with the Fourth Order of the Rising Sun, and at the time of his death the present Emperor conferred on him the highest Order.

Japan Consents Doubtless all Americans will feel more than gratified over Japan's formal decision to return good for evil in participating in the Panama Pacific Exhibition to be held at San Francisco in 1915. And this decision will be all the more appreciated by Americans in general and Californians in by particular, when they realize how much in the way of obstacles the Imperial Government had to overcome in order to meet America's expectations. The Government was obliged to hesitate long and to ponder well before giving a final answer to the invitation to be represented at San Francisco. It would be little use for official consent to be given if no exhibitors could be found to sent exhibits. The people of Japan, smarting as they they were, and are, under the insult of the California anti-Alien act, could hardly be expected to come forward enthusiastically for representation at the big fair. It is not a very pleasant thing to go as guests among a people who have practically said: "We do not want you." Of course those promoting the exhibition cannot be included among those who agitated against Japan in the Golden State; they, as a matter of fact, worked hard to defeat the objectionable measure, and in every way did their best to see that the Japanese got fair treatment. That they were ultimately defeated does not take from the virtue of their defence of Japan. But the action of the California Government was anything but generous towards Japan. Indeed the stats regislature seems to feel that the Country needs saving from Japan. Under the circumstances, it therefore, was no easy or pleasant matter for Japan to decide what attitude she would adopt on the Exhibition question. There was much difference of opinion in Japan; and the Chambers of Commerce were in a quandary, and kept the Government in the same position. Some cried one thing and some another. At last the Imperial authorities, feeling that a magnanimous attitude was more consistent with the spirit of the nation, resolved to give official decision for participation. When we consider the amount of money it will cost a country like Japan which has none to spare, and how much opposition the Government had to overcome, and that very probably participation will ultimately benefit California more than Japan, the action of the Japanese Government

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and the national Chambers of Commerce must be regarded as showing a spirit of for giveness and goodwill that some of the politicians of Califonnia would do well to emulate. At least we hope the Californians will appreciate Japan's magnanimity of spirit, and make some attempt to reciprocate. Now the authorities have given their final decision the Minister of Agriculture and Commerce has been holding conferences of representative business men and Chambers of Commerce all over the Empire, urging them in turn to urge their constituents to take part in the great Exhibition. Just what measure of response will be forth coming as yet remains uncertain. But that Japan will now be represented there is no longer any doubt.

Japanese in America

It is gratifying to note, says the *Japanese-American*, a Japanese daily published in San Francisco, that the number of Japanese in America is increasing at present. According to the latest returns there are 91,483 Japanese in the United States proper to-day; and comparing this with the number of the preceding year, it shows an increase of 1,752 Specifying the contents of this return, however, it tells of 5,273 men returning home, while 3,541 men entered the country, showing a decrease of 1,732. men. This decrease has been refilled by an increase of women and children. And this phenomenon suggests the idea of permanent residence developing among the Japanese, and also an increase of Japanese who possess rights of citizenship in America. Although this is undoubtedly a welcome sign, we cannot be altogether optimisic over the view, when we consider the reproductive power of Japanese. Reproductive sources, for instance, are fast declining; for no less than 1700 young Japanese returned home during last year. The only consoling fact, at this juncture is that qualitative strength has markedly increased,—enough to counterbalance what has been lost in number. If we do not attempt some means to gain what is lost in number, however, no remarkable development among Japanese industries may be expected. The Imperial Government should negotiate with the Washington Government to revise the Gentlemen's Agreement so as to allow to difference in the number of young Japanese returning home and that of those going to America, to enter the country as immigrants; and this may not be a difficult proposition. Japanese in America should act in this direction, and regain what has been lost by the Alien Land Law.

The *Japanese-American* also dwelt at length on the education of Japanese children in America. There are 5,732 boys and 5,476 girls in America, and the number increases at the rate of 2,500 children annually. As most of Japanese in America today are determined to live in America, at least semi-permanently, marrying wives from home and forming homes, the birth rate may reach from 3,000 to 4,000 annually in the near future. These children are expected to become good American citizens, and they must be given an education that will enable them to become such. They should be sent to American public schools. From this fundamental point of view, the teaching of the Japanese language and about things Japanese should be a matter of secondary consideration.

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Imported Fertilizers

The increasing use of imported fertilizer is a marked feature of Japanese agricultural industries during the past few years. Last year the total value of imported fertilizers amounted to 70,680,440 *yen*, which was nearly nineteen millions more than the previous year, an increase of some 35 per cent. It is moreover about sixty and a half millions more than ten years ago. The increases are chiefly in the shape of sulphate of ammonia, nitrate of soda, phosphate and oil seed refuse.

	kin	*yen*
Dried fish	1,205,800	44,305
Powdered bone	30,001,900	1,140,369
Powedred blood	1,784,100	79,901
Bean refuse	122,532,000	33,564,476
Cotton seed refuse	68,049,100	1,917,573
Rape seed refuse	145,183,400	3,596,671
Other kinds of oil refuse	6,914,100	170,621
Powdered blood and guano	10,397,800	510,638
Phosphatic manure	1,616,600	37,812
Artificial manure	4,783,800	142,466
Miscellaneous manure	—	386,846
Phosphorite	552,146,100	8,617,514
Chloride of Potassium	17,700	288
Cubic nitre	44,542,743	2,919,925
Sulphate ammonia	185,866,326	15,912,282
Bone of animals	49,192,937	1,567,753
Total	—	70,680,440

The Japanese Decalogue

What do the Japanese believe? This is a question often asked, but it is doubtful whether it has ever been answered. Many volumes have been written about Japan, mostly by persons who know little or nothing of the people and their civilization, but even those volumes written by foreigners who have lived long in the country, and by Japanese scholars themselves, tell us little as to Japan's faith. When Japanese scholars go abroad and make speaeches, the western world hangs upon their lips for some intimation as to the nation's belief, but all in vain. We hold it to be fatal mistake to keep the outside world thus in ignorance as to the precepts and principles that lie at the root of Japanese civilization. There is, in the estimation of western people, nothing so important as belief. It is difficult for the average European or American to understand how a man, much less a nation, can get on without some convictions that are sacred and inviolable. Some even go so far as to say Japan has no belief. Others are content with describing the Japanese as an irreligious nation. All these assertions of ignorance the most intelligent Japanese indignantly deny; yet they usually discred it themselves by not saying what their country really *does* believe. The negative attitude is very unsatisfactory, to say the least. Some say Shinto is the faith of Japan; but if any one can be found equal to explaining just what Shinto is we have failed to find him. Others say Bushido is the foundation of Japanese civilization; but all explanations of Bushido so far vouchsafed are too vague and elusory to satisfy the western mind. Yet the western mind is not satisfied with a country that has no belief. To a great many people in Europe and America belief is the most important thing about a nation, as it is about a man. At the present moment there are about a thousand foreigners in Japan, most of them people of intelligence and education, scattered all over the Empire; and for the one and only purpose of telling their belief. The numerous missionaries in this country, supported by millions of money freely given by greater millions at home, are all here to preach and to teach the importance of *belief* as essential to life and civilization. This teaches us how important the people of the west think belief is; and how they must regard any country that either ignores belief or acts as if it had none.

Now the Japanese have a belief, and a very good one, so far as they believe it; but not every foreigner is able to find a plain statement of it ready to hand. We had been a asking about, and searching for it ourselves for some time, and all in vain, until one day we came across a common, simple little school book, which

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gave the faith on which all Japanese civilization is based. Like the Decalogue of the Christians the chief precept of life and conduct for the rising generations of Japan were set down ten in number. We may presume that the Japanese believe a good deal more than what is involved in these ten precepts of conduct, but in these we have a sufficient ground for stating that the Japanese believe something and something worth believing. The Japanese ten commandments are in the form of a poem, which the children sing or chant at school; thus they learn to repeat them as some western people do the Creed. We give these principles just as they stand in the school book, transliterating them into Roman letters and adding our own translation :—

1. Hitotsu to ya,
Hitobito chugi wo dai ichi ni
Oge ya, takaki Kimi no on, Kuni no on!
(Firstly :—The most fundamental of all virtues is Loyalty; looking up to the exalted Grace of our Emperor with profound veneration; and serving our country with unceasing devotion!)

2. Futatsu to ya,
Futari no oyago wo taisetsu ni,
Omoe ya fukaki chichi no ai, haha no ai!
(Secondly :—One must earnestly care for one's parents, always remembering their love and affection!)

3. Mitsu to ya,
Miki wa hitotsu no eda to eda,
Nakayoku kurase yo, ani ototo, ane imoto!
(Thirdly :—Brothers and sisters, as members of the same family, must love one another, living in unity and peace!)

4. Yotsu to ya,
Yoki koto tagai ni susume ai,
Ashiki wo isame yo, tomo to tomo, hito to hito!
(Fourthly :—Each must promote the other's good, encouraging good and discouraging evil, among friends strangers alike!)

5. Itsutsu to ya,
Itsuwari iwanu ga kodomo ra no,
Manabi no hajime zo, tsutsushime yo, imashime yo!
(Fifthly :—To abstain from falsehood is the beginning of knowledge; so be circumspect and reprove one another!)

6. Mutsu to ya,
Mukashi wo kangae, ima wo shiri,
Manabi no hikari wo mi ni soye, mi ni tsukeyo!
(Sixthly :—By studying the past one understands the present; so cultivate a passion for intellectual and moral enlightenment!)

7. Nanatsu to ya,
Nangi wo suru hito miru toki wa,
Chikara no kagiri itaware yo, awareme yo!
(Seventhly :—When you behold the afflicted, show sympathy and compassion, as far as lies in your power!)

8. Yatsu to ya,
Yamai wa kuchi yori iru to iu,
Nomi mono, kuimono ki wo tsukeyo, kokoro seyo!
(Eighthly :—Disease, it is said, enters through the mouth; therefore be most careful as to food and drink!

9. Kokonotsu to ya,
Kokoro wa kanarazu takaku mote,
Tatoi mibun wa hikuku to mo, karuku to mo!
(Ninthly :—Maintain ever a noble ambition and a high spirit, even though your circumstances be lowly and your life obscure!)

10. Toto ya,
Toki miyoya no oshie wo mo,
Mamorite tsukuse, ie no tame, kuni no tame!
(Tenthly :—Be careful to observe faithfully the precepts of our ancestors, for the honour of home and country!)

Guidebook To Saisho Exhibition

A remarkably artistic and useful guidebook to the Taisho Exhibition, compiled by Mr. S. Tanaka, is published by Messrs. Kelly & Walsh of Yokohama. In a compass of some fifty pages the volume gives a fairly full discription of the various buildings of the Exhibition with their contents, information which alone is sufficient to make the book indispensable to visitors. There are twenty-three half-tone illustrations, including photographs of the chief officials and all the buildings of the Exhibition, together with a plan of the grounds.

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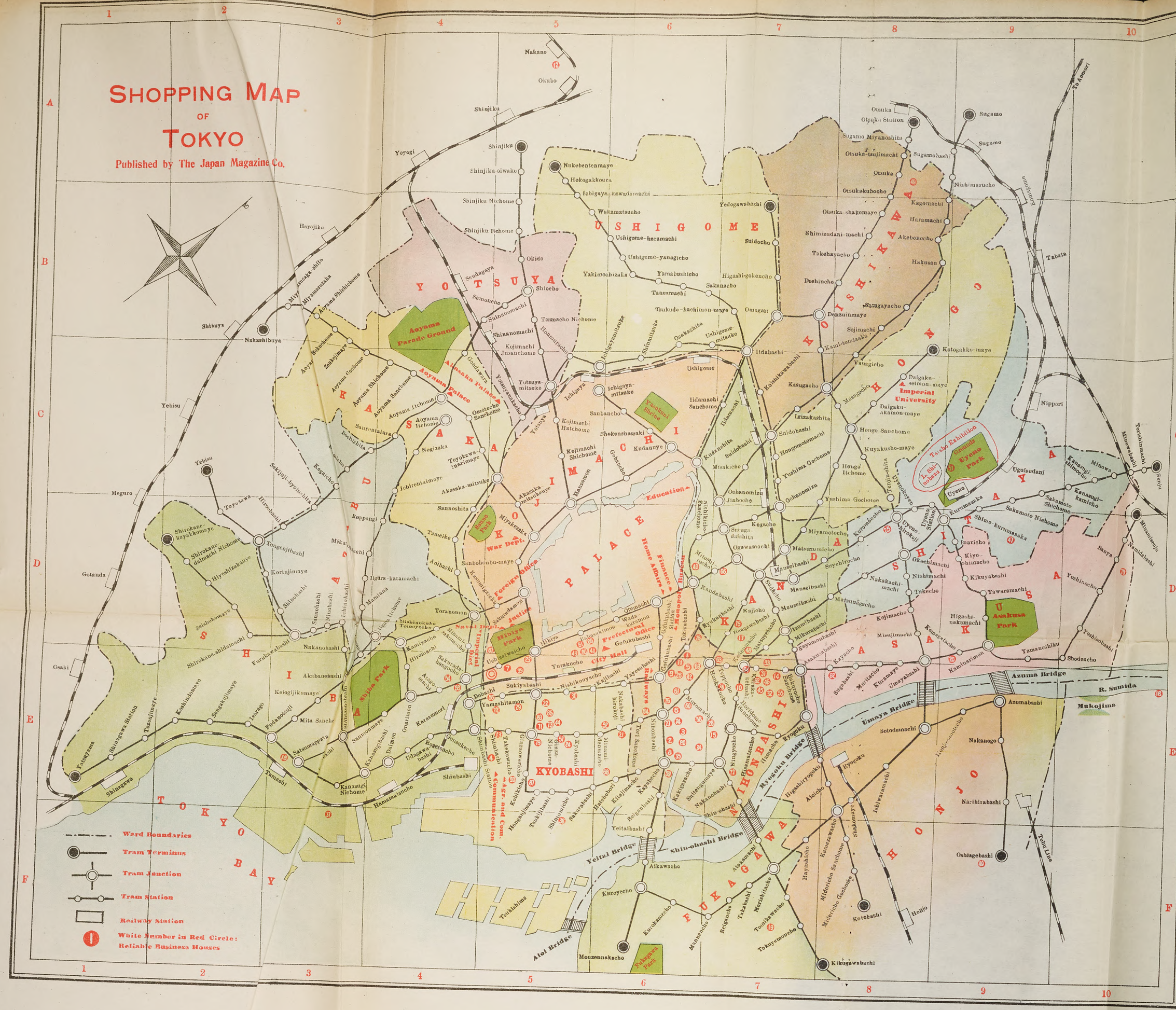
SHOPPING MAP OF TOKYO

Published by The Japan Magazine Co.



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Phone Honkyoku: 318, 891
Station: Tokiwabashi

2 : E—6
Dai-Ichi Ginko, Ltd.
1 Kabuto-cho, Nihonbashi-ku
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Station: Nihonbashi

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Phone Honkyoku: 227-8, 1028
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Yokohama Specie Bank, Ltd.
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M. Asada Shoten
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576 Nakano-machi, Tokyo-fuka
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The Dai-Nippon Brewery Co., Ltd.
Brands: "Yebisu" "Sapporo" "Asahi" Beers and "Citron" Temperance Drink
20 Takekawa-cho, Kyobashi-ku
Phone Shimbashi: 40, 404-409
Station: Takekawacho

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14 : E—7
Y. Tokunaga & Co.
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Pure Candies and Chocola
12 Tamachi, Itchome, Shiba
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Inouye Torakichi Shoten
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Phone Honkyoku 2312
Station: Kurakakebashi

18 : E—10
Kanegafuchi Cotton Spinning Co., Ltd.
Kanegafuchi, Mukojima
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Station: Azumabashi

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Expert Gold and Silver-smith and Dealers in Fine Art Curios
3 Yazayemon-cho, Nichome, Kyobashi-ku
Phone Nichome, Kyobashi 2097
Station: Ginza Nichome

23 : E—5
Ping Chin Shoo Vh
Dealers in Chinese Finest Ancient Pictures
3 Yuraku-cho, Itchome, Kojimachi-ku
Phone Honkyoku 3407
Station: Hibiya

24 : E—5
Toyama
Designer & Dealer of Ivory Carving
Ginza Nichome, Kyobashi-ku
Phone Kyobashi 1280
Station: Ginza Nichome

Department Stores

25 : D—8
Ito "Matsuzaka-ya"
Uyeno Hirokoji, Shitaya-ku
Phone Shitaya: 7-10, 5353, 5406-7
Station: Uyeno Hirokoji

26 : E—6
"Mitsukoshi"
Phone Honkyoku: 4000-19
Station: Muromachi

27 : E—6
Trade Mark
The "Shirokiya"
Dry Goods Store
A Great Variety of Silks, Hand-Embroideries and All Kinds of Fancy Goods Always in Stock. Orders Carefully & Promptly Executed: One Price Only
Tori Itchome, Nihonbashi-ku
Phone Honkyoku: 81-4, 4700-19
Station: Nihonbashi

Drawn Work, Embroideries & Dry-Goods

28 : E—7
Nakanishi
Embroidered Handkerchiefs of Every Description
7 Fukiya-cho, Nihonbashi-ku
Phone Naniwa 700
Station: Ningyocho

29 : E—5
S. Nishimura
Silks, Embroideries and Cut-Velvets
10 Yamashita-cho, Kyobashi ku
Phone Shimbashi 2824
Station: Sukiyabashi

30 : E—5
"Takashimaya"
Iida & Co.
Silks, Embroideries, Kimonos & Cut-Velvets
Nishikonya-cho, Kyobashi-ku
Phone Kyobashi: 1508-9, 2626
Station: Sukiyabashi

Drugs, Toilet & Fancy Goods

31 : E—7
Hirao Shoten
Gen Commission Merchants
gs & Toilet Articles
Baku Itchome, Nihombashi-ku
Phone Naniwa: 651-2
Station: Kurakakebashi

32 : E—7
Marumiya Shoten
Manufacturers & Dealers in Toilet Articles, Fancy Goods and Drugs
Tokiwabashi, Shichome, Nihonbashi-ku
Phone Naniwa: 448-50
Station: Kurakakebashi

33 : E—7
Nagase & Co.
Manufacturers and Dealers in Toilet Articles and Kwa-o Soap
Bakuro-cho, Nichome, Nihonbashi-ku
Phone Naniwa: 3, 3002
Station: Bakurocho Sanchome

Exchanges

34 : E—6
The Tokyo Rice & Mercantile Goods Exchanges
Kakigara-cho, Itchome, Nihonbashi-ku
Phone Naniwa: 25, 375,
Station: Kakigaracho

35 : E—6
The Tokyo Stock Exchange, Ltd.
Kabuto-cho, Nihonbashi-ku
Phone Naniwa: 55, 970, 2381-3
Station: Kayabacho

Fans

36 : E—7
Ibasen & Co.
Manufacturers & Dealers in Round-Fans
2 Horiye-cho, Itchome, Nihonbashi-ku
Phone Noniwa 2942
Station: Muromachi

Gas and Electricity

37 : F—3
Shibaura Engineering Works
Electrical and Mechanical Engineers
Kanasugi Shinhama-cho, Shiba-ku
Phone Shiba: 349-52
Station: Kanasugi Nichome

38 : F—5
Simens-Schuckert Denki Kabushik Kaisha
Siemens Halske Co.
Import Electrical Engineers and Contactors
48 Akashi-cho, Tsukiji, Kyobashi-ku
Phone Kyobashi: 774-5, 3330
Station: Tsukijibashi

39 : E—5
Tokyo Electric Light Company, Ltd.
3 Yuraku-cho, Sanchome, Kojimachi-ku
Phone Shimbashi: 1001-19
Station: Yamashitamon

40 : D—6
Tokyo Gas Company, Ltd.
23 Nishiki-cho, Sanchome, Kanda-ku
Phone Honkyoku: 4050-8
Station: Kandabashi

General Importers & Exporters

41 : D—5
Mitsu Bishi Goshi Kwaisha
(Business Department)
1 Yayesu-cho, Itchome, Kojimachi-ku
Phone Honkyoku: 4400-10
Station: Babasakimon

42 : E—6
Mitsui & Co.
Suruga-cho, Nihonbashi-ku
Phone Honkyoku: 4100-18
Station: Muromachi

43 : D—5
Takata & Co.
1 Yuraku-cho, Itchome, Kojimachi-ku
Phone Honkyoku: 304, 934, 984, 1199
Station: Babasakimon

44 : E—5
Okura-Gumi
Yariya-cho, Kyobashi-ku
Phone Kyobashi: 2020-8
Station: Ginza Nichome

Gentlemen's Furnishings

45 : E—7
Choya & Co., Ltd.
Manufacturers & Dealers in Shirts, Cuffs, Shirting Materials, etc.
10 Tachibana-cho, Shichome, Nihonboshi-ku
Phone Naniwa 1855-6
Station: Kurakakebashi

46 : E—7
H. Shimizu & Co.
Woolens, Silks, Linens, Cottons Hosieryes: Towels & Shirts, etc.
18 Yokoyama-cho, Itchome, Nihonbashi-ku
Phone Naniwa 172
Station: Bakurocho Sanchome

47 : D—9
Toyo Meriyasu Goshi Kwaisha
Manufacturers in Hosieryes
Iriya-machi, Shitaya-ku
Phone Shitaya 306
Station: Sakamoto Shichome

Glassware

48 : D—7
S. Goto & Co.
All Kinds of Glassware
1 Hashimoto-cho, Sanchome, Kanda-ku
Phone Naniwa 891
Station: Kurakakebashi

Hats and Caps

49 : A—8 & F—9
Tokyo Hat Company, Ltd.
Leading Hat Manufacturers
Hikawa-shimo-machi, Koishikawa-ku and Yanagishima, Honjo-ku
Phone Bancho: 208 & Honjo 1240
Station: Otsuka and Oshiagebashi

Hotels and Restaurants

50 : E—5
Tsukiji Seiyoken Hotel
Uneme-cho, Kyobashi-ku
Phone Shimbashi: 462-4, 468, 1563
Station: Kobikicho

51 : C—9
Uyeno Seiyoken Hotel
Uyeno Park, Shitaya-ku
Phone Shitaya: 530
Station: Uyeno Koyen

House Furnishings

52 : E—6
Ishizeki Shokai
Makers of Household Furniture of Every Description
24 Minami-Demma-cho, Sanchome, Kyobashi-ku
Phone Kyobashi 58
Station: Minamidemmacho

53 : E—4
Iwamoto Hanzaburo
Manufacturers & Dealers in Foreign Furnitures: Billiard Tables and Room-Decoator
1 Atago-Shita-machi, Itchome, Shiba-ku
Phone Shiba: 2684, 3738
Station: Sakurada Hongocho

54 : E—4
Kamo Masugoro
Manufacturer of and Dealer in Foreign Furnitures
15 Tamura-cho, Shiba-ku
Phone Shiba 2783
Station: Atagomachi

Leather-Ware and Belt Manufactures

55 : E—7
Iseu Shoten
Manufacturer & Dealer in All Kinds of Bags and Embossed Leathers
2 Yagenbori-cho, Nihonbashi-ku
Phone Naniwa 603
Station: Asakusabashi

56 : E—5
C. Nitta Sons & Co.
(Tokyo Branch)
Manufacturers & Dealers in Leather Beltings
8 Kaga-cho, Kyobashi-ku
Phone Shimbashi: 187-8
Station: Sukiyabashi

Marine Products, Provisions, & Drinks

57 : E—5
Kikuya Shoten
Wine and Provision Dealer
8 Ginza Nichome, Kyobashi-ku
Phone Kyobashi 418
Station: Ginza Nichome

58 : E—6
Momiyama Shoten
Dealer in All Kinds of Marine Products
5 Kobuna-cho, Nichome, Nihonbashi-ku
Phone Naniwa: 167-8
Station: Muromachi

59 : E—6
Nakazawa Shoten
"Kisen" Cider Dept.
1 Minami-Shimbori, Itchome, Kyobashi-ku
Phone Kyobashi 584
Station: Kayabacho

60 : E—6
Ninben
Dealer in Dried Borrito,
3 Setomono-cho, Nihonbashi-ku
Phone Honkyoku: 872, 1019, 3868
Station: Muromachi

61 : E—6
Yamagata-ya
Dealer in Dried Seaweeds, Fish and Other Edible Marine Plants and Products
8 Muromachi, Itchome, Nihonbashi-ku
Phone Honkyoku: 332, 712
Station: Muromachi

Metallic Wares

62 : E—7
Z. Kobayashi & Co.
Importers, Exporters & Manufacturers in Silver-Wares and Art Metal Works
8 Tori Shio-cho, Nihonbashi-ku
Phone Naniwa: 2006, 4889
Station: Kurakakebashi

63 : E—7
T. Kusakari
Manufacturer of and Dealer in Antimony Work
13 Honkoku-cho, Sanchome, Nihonbashi-ku
Phone Honkyoku 1538
Station: Honkokucho

64 : E—7
Hichizayemon Yuasa
Dealer in Hardware, Cutlery, Iron & Steel
10 Tori-abura-cho, Nihonbashi-ku
Phone Naniwa: 73, 773, 1324-5
Station:

Miners and Minerals

65 : D—5
Furukawa & Co.
Dealer in Copper, Copper-wire & Coal, Copper and Coal Miners, etc.
1 Yayesu-cho, Itchome, Kojimachi-ku
Phone Honkyoku: 4500-6
Station: Babasakimon

Newspapers

66 : D—7
The Japan Mail
Daily and Weekly
A Review of Japanese Commerce, Politics, Literature and Arts
3 Mitoroshiro-cho, Sanchome, Kanda-ku
Phone Honkyoku 2965
Station: Ogawamachi

67 : D—5
The Japan Times
Daily and Weekly
The Best News Medium
Hibiya Park, Kojimachi-ku
Phone Shimbashi: 728-9
Station: Uchisaiwai-cho

Petroleum

68 : E—6
Nippon Sekiyu Kabushiki Kaisha
(Tokyo Office)
Nippon Oil Co., Ltd.
13 Honzaimoku-cho, Sanchome, Kyobashi-ku
Phone Kyobashi: 110-1
Station: Hatchobori

Photographic Apparatus

69 : E—6
Asanuma & Co.
Importers, Exporfers and Dealers in All Kinds of Photographic and Lithographic Materials
15 Hon-cho, Nichome, Nihonbashi-ku
Phone Honkyoku: 549, 1347
Station: Muromachi

Rubber Manufacturers

70 : D—10
Nihon Rubber Co.
34 Tamahime-cho, Asakusa-ku
Phone Shitaya: 608, 5023
Station: Sanya

Scientific Instruments and Jewellery

71 : E—5
K. Mikimoto
Pearls and Jewels
3 Ginza Shichome, Kyobashi-ku
Phone Kyobashi 35-7
Station: Ginza Owaricho

72 : E—5
Kobayashi Shoten
Jewellers: Gold & Silver-Smith: Importers of Watchs, Clocks, & etc.
Hachikwan-cho, Kyobashi-ku
Phone Shimbashi: 103-4
Station: Shimbashi Hakuhinkan-maye

73 : E—5
Tayama & Co.
Manufacturers & Dealers in Optical Goods, Watches, Clocks and Jewellery: Surveying and Scientific instruments
5 Ginza Sanchome, Kyobashi-ku
Phone Kyobashi: 305-7
Station: Ginza Nichome

Stationers & Paper Merchants

74 : E—6
Haibara Shoten
Dealers in All Kinds of Japanese Papers: Stationery and Job Printing
1 Tori Itchome, Nihonbashi-ku
Phone Honkyoku 4800-2
Station: Nihonbashi

75 : D—7
Horii & Co.
Makers & Dealers in the Horii Myriagraph, and All Kinds of Duplicating Machinery and Stationery: Exporters of Japanese Papers
3 Kaji-cho, Kanda-ku
Phone Honkyoku: 978, 1084, 2253
Station: Imagawabashi

76 : E—6
Kobai-Yen
Japanese & Foreign Stationery and Manufacturer & Dealer in Incense
Tori Itchome, Nihonbashi-ku
Phone Honkyoku 1358
Station: Nihonbashi

Sugar Refiners

77 : E—7
Dai-Nippon Seito Kabushiki Kwaisha
(Tokyo Branch)
Manufacturers in Sugar, Candy and Rum
12 Kakigara-cho, Sanchome, Nihonbashi-ku
Phone Naniwa: 5070-5
Station: Suitengumaye

78 : D—6
Taiwan Seito Kabushiki Kaisha
(Tokyo Branch Office)
Sugar & Alcohol Manufacturers
Honkoku-cho, Itchome, Nihonbashi-ku
Phone Honkyoku: 1916-7, 1981
Station: Tokiwabashi

Tailors and Outfitters

79 : E—5
S. Yamazaki
General Fashionable Tailor
9 Ginza Shichome, Kyobashi-ku
Phone Kyobashi: 532-3
Station: Ginza Owaricho

Transportation

80 : D—5
Nippon Yusen Kaisha
(Japan Mail S.S. Co.)
1 Yuraku-cho, Itchome, Kojimachi-ku
Phone Honkyoku: 4201-6
Station: Babasakimon

81 : D—5
Toyo Kisen Kaisha
(Oriental S.S. Co.)
1 Yuraku-cho Itchome, Kojimachi-ku
Phone Honkyoku: 4080-1, 4230
Station: Babasakimon

Traveller's Goods

82 : E—8
Matszuzaki Isaburo
Maker of Hand-bags, Valises, Suitcases, Portmanteaus, Trunks and All Kinds of Travellers' Requisites
16 Hatago-cho, Itchome, Asakusa-ku
Phone Shitaya 116
Station: Kayacho

Type Foundries, Printers, Publishers & Bookbinders

83 : E—5
Fukuin Printing Co., Ltd.
(Tokyo Branch)
Printers & Bookbinders
Ginza Shichome, Kyobashi-ku
Phone Kyobashi 251
Station: Ginza Owaricho

84 : E—6
The Maruzen Kabushiki Kaisha
Z. P. Maruya & Co., Ltd.
Publishers, Booksellers and Stationers
14-16 Tori Sanchome, Nihonbashi-ku
Phone Honkyoku 28, 208, 876
Station: Tori Sanchome

85 : E—5
Shimbi Shoin, Ltd.
Fine Arts Printing and Wood Cuts of All Designs Publishers of National Masterpiece of Arts
13 Shinsakana-cho, Kyobashi-ku
Phone Kyobashi: 125, 355
*Station: Ginza Nichome.

86 : E—6
Tokyo Insatsu Kabushiki Kaisha
(Tokyo Printing Co., Ltd.)
2 Kabuto-cho, Nihonbashi-ku
Phone Naniwa: 200-3
Station: Nihonbashi

87 : E—5
Tsukiji Type Foundry
Manufacturers & Dealers in Job and Body Type, Lead Slaugs, Inks & Printers' Supplies
17 Tsukiji Nichome, Kyobashi-ku
Phone Kyobashi: 285-7
Station: Kobikicho

88 : E—5
The Japan Magazine
A Representative Monthly of Things Japanese
Uchisaiwai-cho, Kojimachi
Phone Shimbashi 2187
Station: Uchisaiwaicho

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